Culpepers last Legacies.

COMPOSITA:

Or, A

SYNOPSIS

OF

The chiefest Compositions in use now with *Galenists.*

COLLECTED BY

NICH. CULPEPER, *Gent.*
Student in PHYSICK.

Meliora Spero.

LONDON,
Printed by *T. C.* for *Nath. Brook* at the
Angel in *Cornhil,* 1656.

COMPOSITA:

OR

SYNOPSIS

OF

The chiefest Compositions in use now with Galenists.

COLLEGE OF

NICH. CULPEPER, Gent.

Student in PHYSICK.

Meliora Spero.

LONDON

Printed by Z. N. for Mich. Wrath at the Angel in Cowhill, 1656.

HAving not long ſince drawne a Synopſis of Simples, I intend now to do the like by the moſt ſimple compounds now in uſe, which if it ſerve for no other uſe, yet will it be a good preparative to other Studies of greater conſequence.

In this I ſhall obſerve this order.

Waters. ——— Chap. 1

Syrups. ——— Chap. 2

Wines. ——— 3

Oyles. ——— 4.

Electuaries. ——— 5.

Conſerves. ——— 6.

Salts. ——— 7.

Pills. ——— 8.

Troches. ——— 9.

This is the Method, now to the Matter.

CHAP. I.

Of Waters.

Waters either { Alter. / Purge.

By altering they { coole { Blood. / Choler. / heat { Flegm. / Melancholy.

Cool the blood overheated, as Waters of { Lettice. / Purslane. / Water-lillies. / Violets. / Sorrel. / Succory. / Fumitory. / Endive.

Cools Choller in the

- Head
  - Nightshade.
  - Lettice.
  - Water-Lillies.
  - Poppies.
- Breast
  - Violets.
  - Poppies.
  - Coltsfoot.
- Heart
  - Sorrel.
  - Quinces.
  - Water-Lillies.
  - Roses.
  - Violets.
  - Bark of walnuts.
- Stomach.
  - Quinces.
  - Gourds.
  - Roses.
  - Violets.
  - Purslane.
  - Nightshade.
  - Sengreen,
    Or
    Housleek.

Cools

Cools Choller in the

- Liver
  - Endive.
  - Succory.
  - Nightshade.
  - Purslane.
  - Water-Lillies.
- Reins and bladder
  - Endive.
  - Winter Cherries.
  - Plantane
  - Water-Lillies.
  - Melons.
  - Guords.
  - Citruls.
  - Strawberies.
  - Sengreen.
  - Grass.
  - Black-Cherries.
- Matrix
  - Endive.
  - Lettice.
  - Water-Lillies.
  - Purslane.
  - Roses.

Head { Betony, Sage. Margerome. Camomel. Fennel. Calaminth. Lillies of the Valley. Rosemary-flowers. Primroses. Eyebright.

Maidenhair. Bettony. Hyssop. Horehound. Carduus. Orris. Scabious. Bawm. Tobacco. Self-heal. Comfrey.

Stomach { Wormwood. Mints. Fennel. Cinnamon. Mother of Time. Marigolds.

Heat Flegm in the

- Heart: Cinnamon. Bawm. Rosemary.
- Liver: Centaury the less. Wormwood. Origanum. Agrimony. Fennel.
- Spleen: Birthwort. Water-cresses. Wormwood. Calaminth. Gentian.
- Reins and Bladder: Rocket. Nettles. Saxifrage. Rhadish. Pellitory of the wall. Cinkfoyl. Burnet. Elicampane.
- Matrix: Mugwort. Savin. Penyroyal. Calaminth. Lovage.

Heat

Heat Melancholly in the

- Head — Hops. Fumitory.
- Breast — Bawm. Carduus.
- Heart — Borrage. Bugloss. Bawm. Rosemary.
- Liver — Cichory. Fumitory. Hops. Asarabacca.
- Spleen — Doddar. Harts tongue. Tamaris. Thyme.

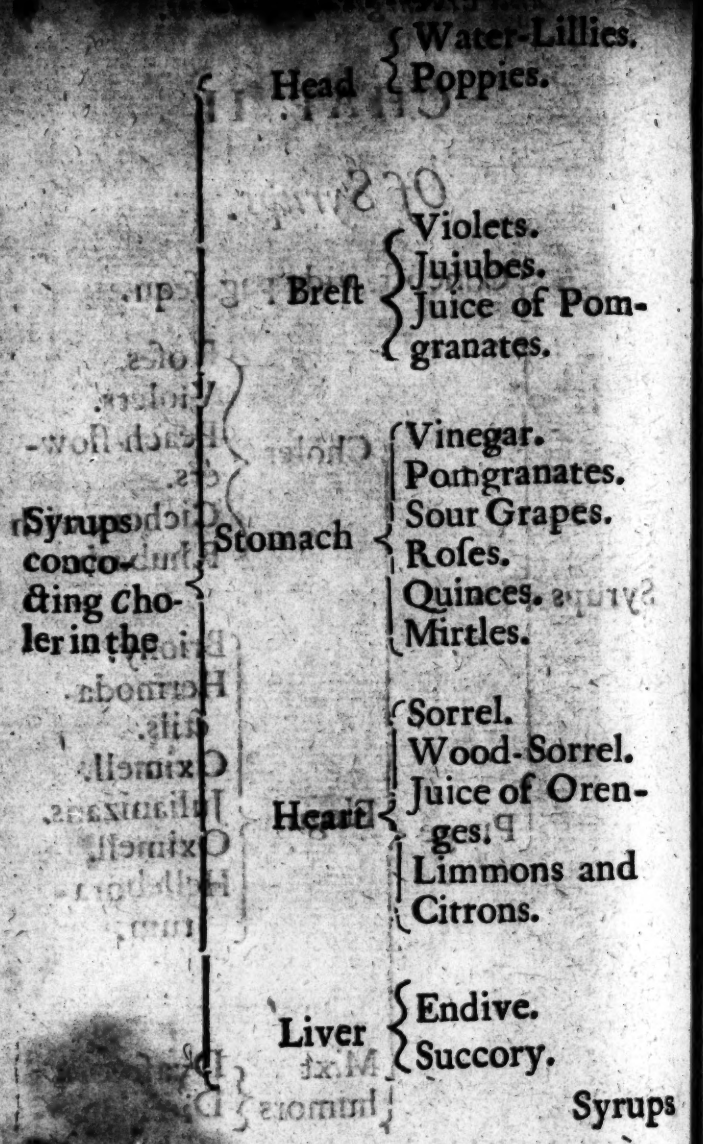
CHAP.

CHAP. II.

Of Syrups.

- Concoct. vide pag. sequ.
- Syrups
  - Purge
    - Choler
      - Roses.
      - Violets.
      - Peach-flowers.
      - Cichory with Rhubarb.
    - Flegm
      - Briony.
      - Hermodactils.
      - Oximell.
      - Julianizans.
      - Oximell.
      - Helleboratum.
    - Mixt humors
      - Dyasereos.
      - Diacnicu

Syrups


Head
Water-Lillies.
Poppies.
Breft
Violets.
Jujubes.
Juice of Pomgranates.
Syrups concoc-ting Choler in the
Stomach
Vinegar.
Pomgranates.
Sour Grapes.
Roſes.
Quinces.
Mirtles.
Heart
Sorrel.
Wood-Sorrel.
Juice of Orenges.
Limmons and Citrons.
Liver
Endive.
Succory.
Syrups

Syrups concocting Flegm in the

- Head
  - Betony.
  - Stœchas:
- Breſt.
  - Hyſop.
  - Horehound.
  - Maidenhair:
  - Coltsfoot.
  - Scabious.
  - Betony.
  - Liquorice.
- Heart
  - Bizantinus.
  - Bawm.
- Stomach
  - Wormwood.
  - Mints.
  - Oxymel
  - Simplex, compound and Scilliticum.
- Liver
  - The opening roots.
  - Agrimony.
- Matrix
  - Mugwort.
  - Calamint.

Me-

Melancholly in the
- Heart
  - Juyce of Apples.
  - Borrage and Bugloſſe.
  - Citron pills.
  - Baum.
- Liver and Spleen
  - Epithimum.
  - Hops.
  - Fumitory.

CHAP. III.

Of Wines.

Wines
- Concoct.
- Purge.

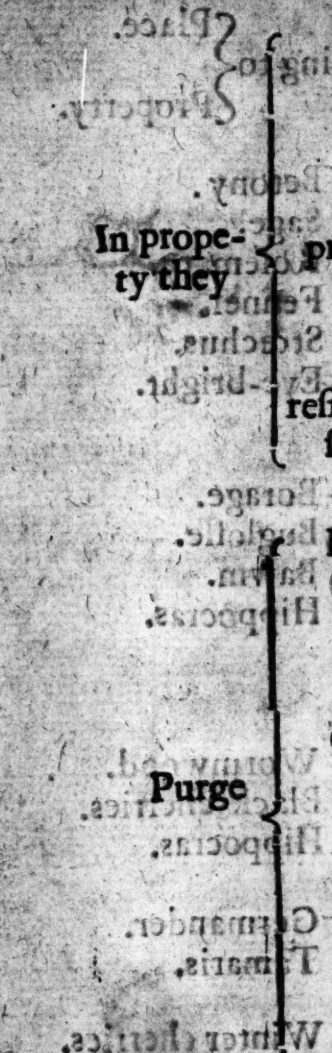
Wines

Wines concoct according to { Place. / Property.

According to place Wines heat the

- Head { Betony. / Sage. / Rosemary. / Fennel. / Stœchus. / Eye-bright.
- Heart { Borage. / Bugloſſe. / Bawm. / Hippocras.
- Stomach { Wormwood. / Black-cherries. / Hippocras.
- Liver and Spleen { Germander. / Tamaris.
- Reins and Bladder. { Winter cherries. / Sage.

In


binde
Quinces.
Pears.
Roſes.
In propety they
provoke
ſweat
Guajacum
reſiſt poyſon
Zedoary.
Angelica.
Flegm
Vinũ ſcilliticũ.
Acetũ ſcilliticũ.
Purge
Choler
Rhubarb.
Melancholy
Black Helleborе.
Water
Spurge.
Walworth.

CHAP.

Chap. IV

Of Oyles.

Oyles are chiefly for an externall use, and so they alter according to { quality, property.

In their quality they are { hot, cold.

Oyles heating the
- Stomach { Mint, Wormwood, Mastich, Spicknard.
- Liver { Bitter Almonds, Wormwood, Spikenard, Mastich.
- Spleen { Capers, Spike.
- Joynts { Spikenard, Rue, Nuts, Nutmegs.

Heat the nerves as oyl of
- Pepper Maſtich.
- Euphorbium.
- Elicampane.
- Earth-worms.
- Marjoram.
- Coſtmary.
- Lovage.

Oyls cooling the
- Stomach: Quinces, Mirtles, Roſes.
- Breſt: Violets, Water-Lillies.
- Liver: Violets, Water-Lillies.
- Reins: Lettice, Water-Lillies.
- Womb: Quinces, Water-Lillies, Mittles, Gourds.

Oyls heating the head are of
- Roſemary.
- Bettony.
- Vervain.

Oyls cooling the head are of { Fleabane. Poppies. Mandrakes.

Oyls altering in property.

- Bind { Wormwood. Mints. Mastich. Mirtles.
- Mollifie { Linseed Styrax.
- Loosen { Sweet Almonds. Sallet Oyl.

So they

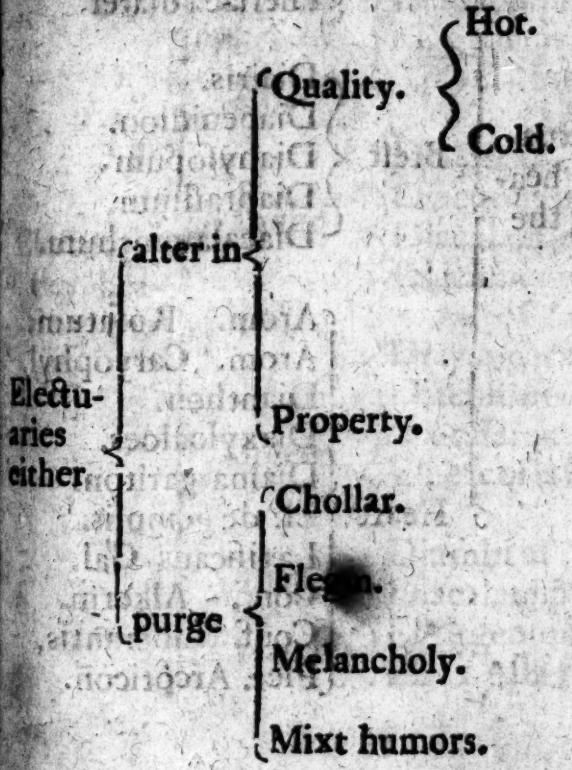
- Rarifie { Dill. Camomel.
- Digest { Bitter Almonds. Nuts. Rew.
- Cleanse { Mirrh. Tartar. Wheat. Eggs. Elder. Rhadishes.

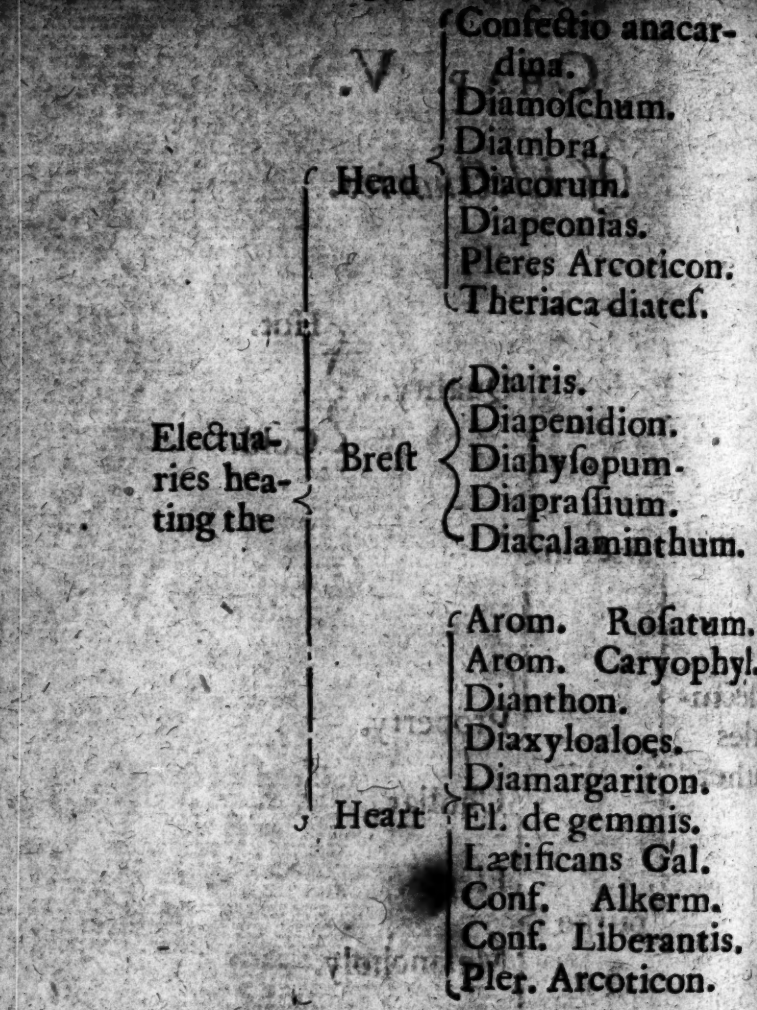
In property they
- Glutinate
  - Mirrh.
  - Tobacco.
  - Balsum.
  - Maudlin.
- Provoke sleep
  - Mandragues.
  - Poppy.
  - Henbane.
  - Water Lillies.
- Break the Stone
  - Citron seeds.
  - Scorpions.
  - Cherry Kernels.
- Provok Lust
  - Emmets.
  - Fistick Nuts.
- Ease pain
  - Elder. Wall flowers.
  - Chamomel, Dill, White Lillies.
  - Bay, S. Johns wort.
  - Populeon, Foxes.
  - Dwarf, Elder.

Chap.

Chap. V.

Of Electuaries.




Confectio anacardina.
Diamoschum.
Diambra.
Head
Diacorum.
Diapeonias.
Pleres Arcoticon.
Theriaca diatef.
Diairis.
Diapenidion.
Electuaries heating the
Breft
Diahyfopum.
Diapraffium.
Diacalaminthum.
Arom. Rofatum.
Arom. Caryophyl.
Dianthon.
Diaxyloaloes.
Diamargariton.
Heart
El. de gemmis.
Lætificans Gal.
Conf. Alkerm.
Conf. Liberantis.
Pler. Arcoticon.

Electua-

Electuaries heating the

- Stomach
  - Arom. Rosatum.
  - Diagalanga.
  - Dianysum.
  - Diacyminum.
  - Diacinnamonũ.
  - Diagingiber.
  - Diaspoliticon.
  - Diatrion piperiõ
  - El. è baccis lauri
  - Rosata novella.
- Liver
  - Dialacca.
  - Diacurcuma.
  - Diacalaminthes
  - Diacinnamonũ.
- Spleen
  - Diacapparis.
  - Diacostum.
  - Diacalaminthũ.
  - El. è scoriâ ferri.
- Matrix
  - Diambra.
  - Diacalaminthũ.
  - El. è gemmis.
  - El. ex Assa fœtida.

Coole the
- Head — Ciacodion.
- Breast
  - Diapapaver.
  - Diatragacanthum frigidum, & resumptivum.
- Heart
  - Diarrhodon. Abb.
  - Diatrion sanct.
  - Diamarg. frig.
  - Conf. de Hyacintho.
- Liver, Spleen, Matrix — Triasan. alum.
- Joynts — Diarrhodon. Ab.

In property
- Binde
  - Diacodion.
  - Micleta.
  - Tryphera minor.
- Break the Stone
  - El. Reginæ.
  - Lilliontribon.
  - Decineribus.

- In property
  - provoke lust
    - Diasatyrion.
    - Diacorum.
    - Tryphera Saracem.
  - resist poyson
    - El. de ovo.
    - Mithridate.
    - Treacle.
    - Antidotus.
    - Mathioli.
    - Athanasia.
- Purge
  - Gently
    - Cassia
      - with Senna.
      - without.
    - Diacatholicon.
    - Diaprunum simplex.
    - El. lenitivum.
  - Strongly, see pag. seq.

In

Purge strongly.

- Choler
  - El. è succo rosarum.
  - Diaprunum Solutivum.
- Flegm
  - Benedict. Laxativum.
  - Diapheœnicum.
  - Indum Elect.
  - Diaturbith { Majus. Minus.
  - Hiera picra simp.
  - Hiert cum agar.
  - Hiera Pachii.
  - Hiera diacolocynth.
- Melancholy
  - Confectio Hameeh
  - Hieralogodium.
- Mixt humours.
  - Diacarthamum:
  - Diaturbith cum Rhubarb.

CHAP.

CHAP. VI.

Of Conserves.

Conserves heating the

- Head: Rosemary flowers. Bettony. Eyebright. Sage flowers. Lavender flowers. Marjorã. Peony.
- Breast: Hysop. Bawm. Maidenhair.
- Heart: Borrage. Bugloss flowers. Rosemary flowers. Bawm. Clovegilliflowers.
- Stomach: Wormwood. Elicampane. Mints.
- Spleen: Cetrach. Fumitory.
- Liver: Wormwood. Fumitory. Elder flowers.

Con-

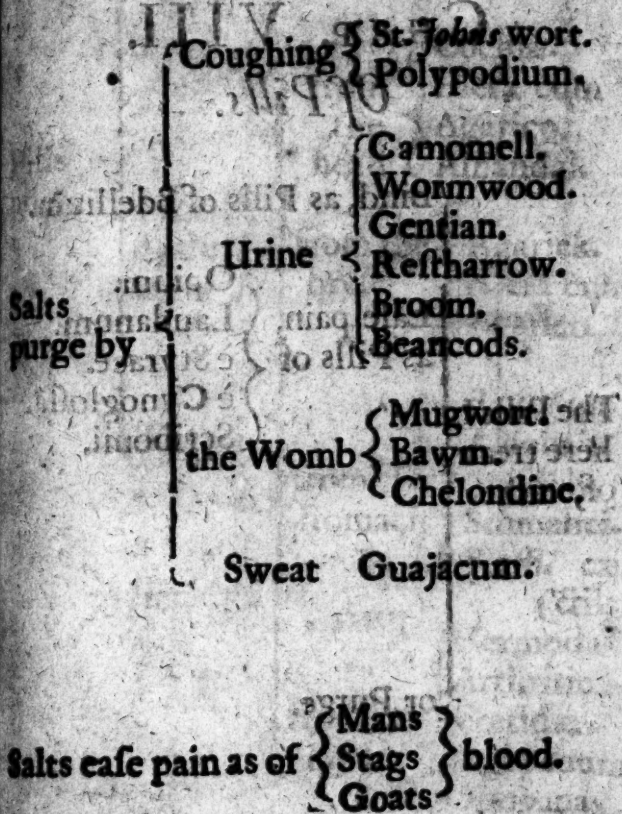
Conserves heating the
- Womb: Marjoram. Bawm. Rosemary flowers.
- Joynts: Stœchas. Rosemary flowers.

Conserves cooling the
- Head: Water-lillies. Roses. Violets.
- Breast: Violets.
- Heart: Sorrell. Wood-sorrell. Roses. Violets.
- Stomach: Roses. Violets.
- Liver: Endive. Succory. Roses. Violets.
- Spleen, Reines, Wormb, Joynts: Roses. Violets.

CHAP.

CHAP. VII.

Of Salts.



Cleanse

Cleanse as Salt of { Urine. Honey. Vinegar.

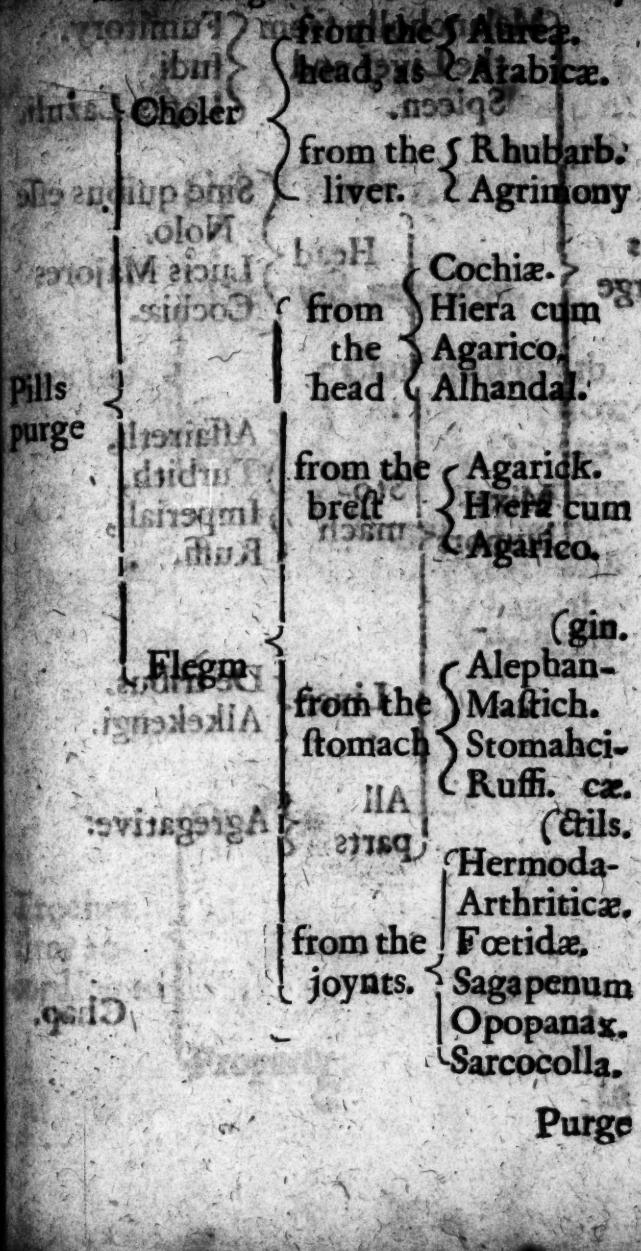
CHAP. VIII.

Of Pills.

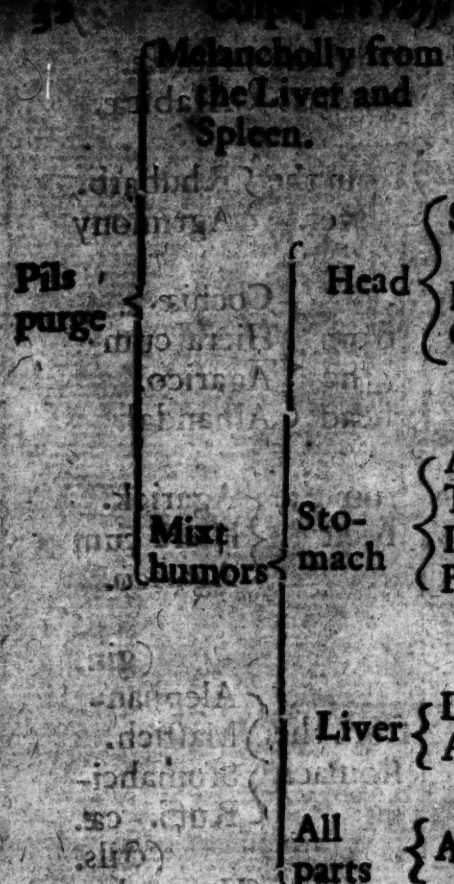
The Pills I here treat of, either

- Bind, as Pills of Bdellium.
- Ease pain, as Pills of { Opium. Laudanum. è Styrace. è Cynoglossâ. Scribonii.
- or Purge.

Pills


Choler
from the head, as
Aureæ.
Arabicæ.
from the liver.
Rhubarb.
Agrimony
Pills purge
from the head
Cochiæ.
Hiera cum Agarico.
Alhandal.
from the breſt
Agarick.
Hiera cum Agarico.
Flegm
from the ſtomach
Alephangin.
Maſtich.
Stomahci-cæ.
Ruffi.
from the joynts.
Hermodactils.
Arthriticæ.
Fœtidæ.
Sagapenum
Opopanax.
Sarcocolla.

Purge


Melancholly from the Liver and Spleen.
Fumitory.
Indi.
Lapis Lazuli.
Pils purge
Head
Sine quibus esse Nolo.
Lucis Majores
Cochiæ.
Mixt humors
Sto-mach
Affaireth,
Turbith,
Imperiall,
Ruffi.
Liver
De tribus.
Alkekengi.
All parts
Agregative:

Chap.

Chap. XI.

Of Troches.

- Troches
  - Alter, vid. pag. sequ.
  - Purge
    - Choller (Rubarb. (rico:
    - Flegm (De Aga- Agaricus Trochiscatus. Alhandal de Scilla.
- Troches alter according to
  - Quality.
  - Property.

In quality they are
- Hot as of
  - Lignum Aloes.
  - Saffron.
  - Crocomagma.
- Cold as of
  - Spodium:
  - Diasantalon.
  - Camphire.

In property they
- Bind as
  - Earth of Lemnos.
  - Amber.
  - Barberies.
  - Spodium.
  - Coral.
- Soften as of Caphers.
- Open
  - Biter Almonds.
  - Hepatici.
  - Wormwood.
  - Roses:
  - Bechici
    - Albi.
    - Nigri.
  - De Lacca.
  - Alkekengi.
  - Agrimony.

In property they
- open: Aliptæ Moſchatæ. / Mirh. Anniſeed. / Rhubarb.
- Clenſe as Cyphios.
- Reſiſt poyſon: De Vipera. / Hamech. / Hedicteroi. / Gallia / Muſchata. / Diarrhodon.
- Eaſe pain: Diarrhodon. / Diaſpermaton. / Camphire.

Alipta Moschatæ.
open { Mith Anniseed.
Rhubarb.

Clense as Cyphios.
De Vipera.
Hamech.
Resist poyson { Hedicteroi.
Gallia
Muschata.
Diarrhodon.

Ease pain { Diarrhodon.
Diaspermaton
Camphire.

APHORISMES:

Exceeding requiſite for ſuch as intend the noble (though too much abuſed) practiſe of PHYSICK.

Containing the quality of Medicines.

COLLECTED BY
NICH. CULPEPER, *Gent.*
Student in PHYSICK.

LONDON,
Printed by *T. C.* for *Nath. Brook* at the Angel in *Cornhil*, 1656.

NICH. CULPEPPER, Gent.
Student in PHYSICK.

LONDON:
Printed by [illegible] for Math. Brook, at the
Angel in Cornhill, 1656.

Aphorisms.

I.

ALL Medicines operate by a way, either manifest or hidden.

II.

We call that a manifest way, which is obvious to the senses (especially to the taste and feeling) but that a hidden way which is obvious to no sense.

III.

All medicines working by a manifest way, perform their office, by heat or cold, moistning or drying.

IV.

Neither is there any Simple so temperate, but one of the e doth in one measure or another prevail:

V.

Yet are those usually called [Temperate] which excel not in cold, moisture, heat or dryness to the first degree. Medicines temperate

VI.

These being put in any medicine, alter not the quality of it.

VII.

These are used in such infirmities, in which there is no manifest distemper of the first qualities, *viz.* Heat, Cold, Driness, Moisture: as for example, in obstructions of the Bowels, for then we dare not give hot things for fear of a Feaver.

VIII.

Also in such Feavers where the effect is hot and dry, the Cause cold and moist, and so we may neither increase the Feaver, nor make the Flegm thick by cold.

IX.

Things contrary are taken away by their contraries, things like, are preserved by their like.

X.

The degrees of intemperature were observed, that so the part of the body afflicted, might be brought to its proper temper and no further for if a Pyritian should give a thing extreamly cold in a disease but meanly hot, he might soon cure that, and bring a worse in its room.

XI.

Hot in the first degree.

Those things are said to be hot in the first degree, which do only cherish natural heat, or restore it being lost, and that without any hurt at all to the body, chilliness of the body, and pains coming by such distempers, are remedied this way.

These

XII.

These also are sometimes given not onely in cold, but also in hot afflictions.

XIII.

For it looseth and discusseth thick humors, that are compacted together by its gentle heat, opening the pores and causeth sweating.

XIV.

Amongst these such are chiefly to be used, which are most friendly to our bodies, *viz.* suitable to our complexions.

XV.

Such are called Anodines, or easers of pain.

XVI.

Also take notice that such Medicines, whether Simple or Compound, that are hot and moist, cannot excel their due moderation of heat.

XVII.

Such also take away Wearinesse, open the Pores, and consume the superfluous Vapors in Feavers.

XVIII.

Yet may a foolish use of these bring inconveniences, even to the consumption of the vital spirits, as happens many times in Inflammations of the bowels, &c.

This

XIX.

This usually happens by applying such a medicine as is not appropriated to that part of the body it is applyed to, *puta* the applying a Cephalick medicine to the bowels.

XX.

Hot in the second degree. Such things are said to be hot in the second degree, whose heat is greater than the natural heat of our bodies, besides their heat offends the palat.

XXI.

Their use is for such whose stomach is offended by Flegm, to heat and dry them.

XXII.

They open Obstructions, and the pores of the Skin, not gently, and by persuasion, or fair words, as it were, but by threatning.

XXIII.

Their common use is, to cut and discusse tough thick viscous humours.

XXIV.

In the third degree. Such as are hot in the third degree, work the same effects more violently, for they open Obstructions by violence and fine force.

XXV.

The heat of these are so great, that many times they stir up Feavers.

Their

XXVI.

Their use is, to divide stubborn and compacted humors, and provoke sweat, whence it comes to passe, that most of them resist poyson.

XXVII.

Lastly, those obtain the fourth and last degree of heat, which burn and raise blisters on the body being outwardly applyed. In the fourth degree.

XXVIII.

I am of opinion, that these ought not to be taken inwardly, but with great discretion, and in urgent necessities.

XXIX.

It is in vain to urge the common taking of Onions, Garlick, &c. against this a man may (if he please) so accustome his body to poison, that for present it may not poyson him, though for present it brings his body into great inconveniences, and make way for future diseases,

XXX.

Also Physitians have allotted to cold medicines, four degrees of coldnesse. Medicines cold in the first degree.

XXXI.

Amongst which those obtain the first degree, which are but lightly and gently cold.

XXXII.

Yet because we live and are cherished by heat, no cold thing is properly friendly to our natures. Not *per se*, although *per accidens*.

Their

XXXIII.

Their uſe is not only to cool the heat of diet, and bring it to a grateful temper, but alſo to repreſs the unbridled heat of the body, as in internal inflammations, feavers, &c.

XXXIV.

In ſuch occaſions let ſuch as are cold in the firſt degree, be adminiſtred to children, and ſuch as have weak natures, as alſo ſuch whoſe bodies are little diſtempered with heat.

XXXV.

Cold in the ſecond degree. Such bodies as are ſtronger, or whoſe livers are hotter, may uſe ſuch things as are cold in the ſecond degree.

XXXVI.

In the third. If the body be very ſtrong, the ſtomach and liver very hot, ſuch with due conſideration may uſe medicines cold in the third degree.

XXXVII.

In the fourth. Such as are cold in the fourth degree are not inwardly to be taken, without diligent correction and urgent neceſſity.

XXXVIII.

Outwardly they are uſed to take away inflammations, which if they be not great things, leſſe cold will ſerve the turn.

XXXIX.

Every remedy ought to be proportioned according to the juſt quality of the diſeaſe.

Some-

XL.

Sometimes the spirits of men are troubled by heat, and in such diseases immoderate watching follows, neither is there any other way left to help such but cooling Medicines.

XLI.

Cold naturally stops the pores, congeals the humours, stops sweat, staies motion, and by this means it sometimes so stops the passage of the spirits, that it consumes the strength both of the heart and bowels.

XLII.

When you read this, you will see then what care, wisedom, skill, and diligence is requisite to a Physitian.

XLIII.

The greatest use of things extremely cold is to ease pains when neither emollients, lenitives nor anodines will do it.

XLIV.

For things cold in the fourth degree stupifie the senses, thereby allaying that pain which might else produce a feaver, and the feaver death, before the disease or malady afflicting can be cured in a rational way.

XLV.

I have now done with the active qualities, *viz.* heat and cold; and come to the passive, *viz.* drinesse and moisture.

No

XLVI.

Of Medicines moisteing. No moist medicines can arrive so high as the fourth degree.

XLVII.

For seeing all things either heat or cool, things hot are drying, things cold congeal, both are enemies to moisture.

XLVIII.

Yet have moist things their operation also, for they are lenitive and make slippery.

XLIX.

In the first degree. Things moist in the first degree mitigate coughs, and help the roughnesse of the wind-pipe.

L.

In the second. Such as are moist in the second degree weaken natural strength.

LI.

They loosen the belly, and make the blood and spirits thick, and by consequence the wit dull.

LII.

In the third. But if they exceed this degree, they cause the humors to putrifie, and make the body unfit for any action, open a gate of dropsies, lethargies, and other diseases of like nature.

LIII.

Of drying medicines. Medicines which are drying have a contrary operation to these.

They

LIV.

They consume humors, stop fluxes, and make the parts of the body rebellious, and strengthen the actions of nature.

LV.

Yet although drying medicines strengthen nature, by consuming the offending humidity; yet by unskilful use, they prove many times destructive.

LVI.

There is humidity required to cherish the spirits, which if it be consumed, they cannot perform their action, of which if they fail, they also consume natural strength.

LVII.

This is done by unwise, or unskilful administring things dry in the second degree. In the second degree.

LVIII.

Things dry in the third degree are subject to spoil the nourishment, & bring consumptions. In the third.

LIX.

Thence we may gather, that want of moisture to digest ones meat, causeth consumptions

LX.

Besides this, there is a humidity in the body called Radical moisture, which being taken away, man must needs perish; and this is consumed by things dry in the fourth degree. In the fourth.

This

LXI.

This although it come but as an effect of heat, yet is doth it by drying properly, and not by heating.

LXII.

And this shall suffice briefly to have spoken of the qualities of Physick, as it is hot, cold, dry, or moist.

SELECT *APHORISMES:*

Concerning the operation of Medicines according to place in the Body of fraile Man.

COLLECTED BY

NICH. CULPEPER, *Gent.*
Student in *PHYSICK* and *ASTROLOGIE.*

LONDON,
Printed by *T. C.* for *Nath. Brook* at the Angel in *Cornhil*, 1656.

SELECT

APHORISMES:

Concerning the operation of
Medicines, according to
place, in the Body of
Man.

NICH. CULPEPPER, Gent.
Student in PHYSICK and
ASTROLOGIE.

LONDON,
Printed by T. R. for Nath. Brook, at the
Angell in Cornhill, 1656.

I Shall bluntly ſet about the buſineſs, and yet not ſo rudely neither, but I ſhall obſerve order, and divide the whole buſineſſe into theſe Chapters.

Of Cephalicks. ——— Cap. 1.
Of Pectorals. ——— 2.
Of Cordials. ——— 3.
Of Stomachicals. ——— 4.
Of Hepaticals. ——— 5.
Of Splenicals. ——— 6.
Of Renals and Veſſicals. ——— 7.
Of Hiſtericals. ——— 8.
Of Arthriticals. ——— 9.
Of Purges. ——— 10.

This I intend ſhall be the order.

Chap. I.
Of Cephalicks.
Part. I.

I.

IN treating of Cephalicks, I must be forced to make some distinction.

II.

That is properly called the head, which is between the top of the crown, and the *vertebræ* of the neck. What the head is.

III.

Such Medicaments as are accommodated to diseases of the brain, are properly called Cephalicks, and shall be the basis of our discourse in this first part. The other take denomination from the parts they are appropriated to; of which more anon. What Cephalicks are.

IV.

Of Cephalicks, some are hot, some cold, whereby they remedy the affects of the brain by a manifest way.

The brain is temperate.

V.

For the Brain, seeing it is the seat of Reason, the rise of the Senses, the original of the Nerves, is by its own nature temperate.

VI.

Its affliction.

Therefore it is sooner afflicted than any other part of the body; for if it be but a little too hot, Sense and Reason is sodainly and inordinately moved; if but a little too cold, they languish and are stupified.

VII.

So then it appears that the brain of man is most subject to infirmities.

VIII.

Besides, this is peculiar to the Brain, that it is delighted or offended with smells, sounds, and colours, which the other parts of the body want.

IX.

The Womb also doth somewhat partake of this property; for it manifestly flies from stinking things and embraceth sweets: but of this more in its proper place.

Smells, Musique, Sights, are cephalical.

X.

Those things therefore may be accounted Cephalicks, which refresh the brain by sweet scents, pleasing harmony, or delightful sights.

And

XI.

And yet the Physitians account only smells of these to be cephalical; I suppose because they affect the Brain by a more imbred quality; the other two are objects more properly of the judgement, *viz.* by Harmony and Aspect.

XII.

(Hence it is clear that the sense of Smelling is more terrene then that either of Seeing or Hearing.)

XIII.

Or it may be, because they think Musick or pleasant Sights are not Medicines; but the vulgar proverb might have taught them otherwise

Musica mentis Medicina mœste.

Musick was held of old, a Physick kinde
For a dejected melancholy Minde.

XIV.

Also Cephalicks may be known from the effects of the Brain themselves. How Cephalicks may be known.

XV.

Therefore because the Brain is usually offended with Flegm, therefore those things may be accounted Cephalicks, which (besides a * hidden faculty whereby they strengthen the brain) warm, cleanse, cut and dry. * Astrologie may reveal this hidden mystery.

XVI.

Besides, if you consider the situation of the Brain, viz. in the superior part of all the body, you may conceive it very apt to receive hot vapours.

XVII.

These afflict men with Watchings and Headach, these must be restrained by cooling Cephalicks.

XVIII.

Only I would have this general Maxime observed, that Opiates, and other soporiferous Medicines, universally do the Brain more harm then good.

XIX

Such Medicines as purge the Head I shall omit to treat of here, even untill I come to the last Chapter, which treats of Purges.

XX.

Besides, such Medicines as dry, heat, cool, or purge the head, there are certain other Medicines familiar to the Brain, which may be called proper helps, the former being but accidental.

XXI.

These work (say Physitians) by a hidden quality, and no reason can be given for their operation.

XXII.

These by a peculiar instinct, or providence, defend the Brain against particular diseases, one against

against one disease, another against another, by a certain Harmony with the Brain, and by a certain Antipathy they have against those Diseases, they fortifie and defend the Brain against them.

XXIII.

You see hence what ignorant Physitians those of our times are, who being ignorant of Astrologie, cannot give a reason of the Physick they prescribe; a Parrot may be taught to be as learned in prescriptions. The ignorance of Physitians.

XXIV.

I trust I shall shortly have a ready treatise called *Cephalica Simplicia*, which will furnish you with Simples appropriated to every disease in the head, and give you the reasons of them too.

XXV.

Seeing then the operations of Cephalicks are divers, the time of using them cannot be one and the same. The time of using.

XXVI.

If the Brain be afflicted, it cannot be strengthned, except it be first purged.

XXVII.

If it be purged, it must be purged with Cephalicks.

XXVIII.

Neither can it be purged with Cephalicks, before the whole body be evacuated; for otherwise

side it will soon be filled with vapours.

XXIX.

Cool Cephalicks (they say) are dangerous near the Coasts.

XXX.

Lastly, the manner of the Cephalicks is various according to the variety of the disease, the time of its standing, its symptomes, and the season of the year.

Part. II.

XXXI.

Under the name of the Head, as I told you before, are the external parts contained, *viz.* the eyes, ears, nose, &c. these shall occupy the second part of this Chapter.

XXXII.

Of the external senses, the Sight is the chief; the Organs of which are the Eyes.

XXXIII.

Medicines appropriated to the Eyes, are of two sorts, such as are appropriated to the visive spirit, and such as are appropriated to the Eyes themselves.

XXXIV.

There ought to be that constitution of the spirits, that they may not be too thick nor too thin.

For

XXXV.

For many times it happens that the ſubtiltie of the ſpirits dulls the ſight.

XXXVI.

The beſt Medicines for the eyes perform their office (as Phyſitians ſay) by a hidden quality.

XXXVII.

Uſually things are ſaid to help, that have affinity with the things helped; yet ſuch ſtrange things are in the Univerſal providence, that they may even ſeem miraculous; I will inſtance in one.

XXXVIII.

A Goats Liver applyed to the Eyes, makes a man ſee very well in the night, and the reaſon is, becauſe Goats ſee as well by night as by day.

XXXIX.

But what affinity is between theſe two, ſeeing they having neither the ſame ſubſtance, nor the ſame temperature? *viz.* the Goats Liver with the Eyes. This then is ſtrange.

XL.

It is moſt certain, and *Wicker* confeſſeth it, that Man hath learned many things of the Beaſts, which the acuteneſſe of his reaſon could never reach to, nor experience teach him.

To

XLI.

To quote what Simples are appropriated to the Eyes, is not my scope here, but to shew how to use them.

XLII.

As for the constitution of the Eyes, seeing they are most exact in sense, so they will not lightly bear the least inconvenience; therefore every thing is not proper for the eyes, which sharpens the sight by attenuating.

XLIII.

But even in external things you must have a special care that they be not too hot, nor too sharp, nor hurt by hardness, biting nor viscosity

XLIV.

Oyl in it self is offensive to the Eyes, and Oyntments because they have Oyl in them.

LV.

The roughnesse of the Powders every one knows offends.

XLVI.

Yet this must be taken in by the way, that it is one thing to strengthen the Eyes, and another thing to take away the matter that offends them.

XLVII.

Nose and Mouth. Also to the Nose and Mouth, have a care you apply not stinking things to diseases of the nose, or things of ingrateful taste to those of the mouth.

Thing

XLVIII.

Things ingrateful in taſte, ſpoyl not only the Palat, but ſubvert the Stomach, ſeeing the tunicle of the mouth and Stomach is the ſame. Things ingrateful to the Noſe, hurt the Brain as much.

XLIX.

But ſeeing Mouth and Noſe are the wayes to purge the Brain, I ſhall let them alone till I am to ſpeak of purging.

L.

The Ears, becauſe they are alwayes open, are moſt ſubject to be infected with cold.

LI.

And becauſe they are very dry in ſubſtance, they require Medicines which vehemently dry.

LII.

Cold and vehement heat are inimical to the Teeth, but they are ſooneſt hurt with ſharp, ſoure, and auſtere things.

LIII.

The reaſon is, becauſe they are neither covered with fleſh nor skin, by which they might be defended from ſuch injuries.

LIV.

Things cleanſing and binding are helpful to the Teeth, becauſe every light occaſion pe-

ſters

sters them with Defluxions, and for this reason the use of sweet and fat things rots them.

Chap. II.

Of Pectorals.

I.

MEdicines appropriated to the Breast and Lungs are not of one and the same kinde, for some regard the parts themselves afflicted, others the matter afflicting.

II.

For instance, sometimes the Lungs are ulcerated, and then we use such things as are glutinative and binding: yet are binding things naturally most adverse to the Breast and Lungs, both because they hinder respiration, and because they hinder the brest from cleansing it self.

III.

The Brest requires naturally Lenitives, both for the freer breathing, and removing those things which stick to it.

IV.

The Lungs are very obnoxious to distillations from

from the head; therefore those especially are called Pectorals, which cause easie spitting.

V.

But the manner of provoking spitting is not always one and the same.

VI.

Sometimes the matter is so thin, that it slips away, and cannot be expelled by the motion of the breast. Sometimes so thick that it cannot be cast out by the streight arteries of the Lungs.

VII.

These then are genuine Principles, to make thick what is thin, and cut what is thick, that so they may the more easily be spit out.

VIII.

Of thickning Pectorals, some are milder, which are appropriated to humors both hot and cold, others more vehement cold, to bridle the saltness of the sharpness of the humour.

IX.

Amongst Pectorals, it were worth the while to speak a word or two to things appropriated to Phthisicks.

X.

There are three things requisite to such a Cure.

1. To cut and bring away the concreted blood.

2. To

2. To cherish and strengthen the Lungs.
3. To conglutinate the wound.

XI.

And this is one reason that makes Phthisicks so difficult to cure, because so much the more any thing cutteth and cleanseth, so much the more it hinders conglutination.

XII.

Therefore special regard must be had of the time, that the clensing things be given at beginning, and glutinative at the latter end.

XIII.

Thus you see what things are accidentally Pectoral, viz. such as are Emolliens, or cut tough viscous flegm, or make thick thin defluctions, or qualifie sharp humors, or ease the roughness of the Artery.

XIV.

Such are natural Pectorals, whose Genuine property is to strengthen the Breast and Lungs.

CHAP.

Chap. III.

Of Cordials.

I.

As the Brain is the ſeat of the Senſes, ſo is the Heart of the Affections, it is alſo the fountain of Life, and the original of heat.

II.

Its properties are two.

1. To give life to the Body by its heat.
2. To give vigour to the Will by its affections.

III.

Such things as cheer the mind, ſtrengthen the heart it ſelf, or refreſh the ſpirits, are called Cordials.

IV.

Yet are not the Cordials of one and the ſame nature, for whereas the heart is variouſly troubled, either with anger, or love, or fear, or hatred, or ſadneſs, or other affections, it is refreſhed either by temperating or taking away the ſame.

V.

But although ſuch things as cauſe Love, or mitigate Anger, or take away Fear or Sadneſs, &c. may properly be called Cordials, yet belong

they not to my ſcope at this time, if my ſecrets in nature will not yet furniſh you with them, you may in time have thoſe that may.

VI.

The truth is, theſe are afflictions of the Minde, (or that which I hold to be the Soule) and therefore are of a higher nature than this Treatiſe aimes at.

VII.

For I hold Man to conſiſt of three parts; a Spirit which goes to God that gave it, a Soule, [Ψυχη] and a body which is terrene, and muſt return to the earth from whence it came.

VIII.

My ſcope is here to ſpeak of thoſe things which properly afflict the heart.

IX.

The heart is afflicted by too much heat, by poyſons, by filthy vapours.

X.

Againſt theſe the heart is aſſiſted in a threefold manner, *viz.* by cooling the heat of Feavers, reſiſting Poyſon, and ſtrengthening the heart by a peculiar property.

XI.

Yet whatſoever cools is not a Cordial, for Lead is as cool as Pearls, yet is not a Cordial as Pearls are.

Nei-

Neither whatſoever reſiſts Poyſon is Cordial, but onely ſuch as ſuccor the the heart oppreſſed by it.

XIII.

Such things as reſiſt Poyſon are called Alexiteria and Alexipharmica.

XIV.

Neither do they all operate after one and the ſame manner; for ſome ſtrengthen the heart againſt poyſon in general, others by a certain Antipathy, are oppoſed to one particular kinde of poyſon.

XV.

Such things as ſtrengthen the heart, do it either by planetary Influence, which Doctors call a hidden way, becauſe it is hidden from ſuch, who inſtead of viewing the wonders of God in the Creation, are filling their pockets with his dunghill.

XVI.

Or elſe they do it by ſimilitude of ſubſtance.

XVII.

Or elſe by a forcible drawing away of what offends it.

XVIII.

And indeed all Cordials may be called by the name of Alexiteria, or antidotes, or counterpoyſons, becauſe they ſtrengthen the heart, which is the nature of poyſons to affect, however it

seemed otherwise to Physitians.

XIX.

So then as Smells refresh the Animal Spirits, Aromaticals the natural: so such things as keep melancholy vapours from the heart, refresh the vital spirit of Man.

Chap. IV.
Of Stomachicals.

I.

MEdicines appropriated to the Ventricle, are called Stomaticals, although the Stomach be not the Ventricle, but the Orifice of it, or the inferiour part of the throat, which you will.

II.

The Ventricle is afflicted with three kindes of Maladies.

1. Apperite lost.
2. Concoction weakned.
3. The retentive faculty viciated.

III.

To Provoke appetite. Those things which provoke appetite, are usually of a grateful sharpness.

These

IV.

These by the Latines are called *Orectica*, after the Greek name.

V.

But although appetite be hindred by divers causes, as the Stomach repleated by Cholar, or putrefied humours, &c. yet those things, which purge these, are not properly called Orecticks, but onely such things as by sharpnesse contract the Stomach, and by a grateful taste delight it.

VI.

Those things further concoction, which either cherish the Ventricle by convenient heat, or Aromatical faculty, or strengthen it by Astrall propriety. Concoction.

VII.

Of which latter, take this one, the internal Skin of the * Ventricle of a Hen, helpeth concoction exceedingly, nothing like it, and thereby resisteth all diseases proceeding from want of digestion, which are as Atomes in the Sun. * *Vig.* Her Gizzard.

VIII.

The retentive faculty being viciated, causeth belching, vomiting and fluxes. Retention.

IX.

These are corrected by astringent Medicines, and yet some astringent Medicines are very adverse to the Stomach, therefore use onely such as are stomachical.

X.

The way of use. Orecticks ought not to be given to a foul Stomach.

XI.

Such things as help Concoction, the Greeks call προπεπτικὰ, and they ought to be given before meat

XII.

The reasons are,

1. Because heat is to be stirred up in the inferior, not in the superior part of the Ventricle.

2. Because the Ventricle ought to be made warm before it receive the food.

XIII.

The manner of administration of such things as bind the Ventricle, is to be regulated according to the end of giving them.

XIV.

Against vomiting give them after repast, against fluxes before.

XV.

For being given after, they drive the nourishment downwards, and are more subject to cause a flux than to stop it.

CHAP.

CHAp. V.

Of Hepaticals.

I.

HEpaticks may be divided into these three divisions:

1. Such as delight the Liver.
2. Such as adde strength to it.
3. Such as take away its vices.

II.

Taste and Appetite are sent before, and committed to the Tongue and Stomach, for the dignotion of food, by which both the quality and quantity is judged.

III.

The Meseraick veines also have their office to draw convenient nourishment.

IV.

Such things then are delightfull to the Liver which are delightfull to these.

V.

I put all these together, because many times taste and Appetite affect that which the Meseraik veines dislike, and that's the reason many times men affect those meats which agree not with them.

VI.

Also the Liver is delighted with some Medicines as well as nourishments.

VII.

For all such things as are sweet, the Liver, greedily draws to it.

VIII.

Such things as strengthen the Liver, do gently binde.

IX.

For concoction requires adstriction, to keep together both the heat and the humour to be concocted, lest it be dispersed.

X.

Yet the Liver needs not so great adstrictions as the Stomach, because the passages of the Ventricle are more open, and large, but the veins of the Liver, by which it either draws the chyle, or distributes the blood to the rest of the body, therefore the adstriction must not be great, lest it obstruct the Liver, or hinder the distribution of the blood.

XI.

Amongst all the rest of the entrailes, the Liver is most subject to obstructions.

XII.

Therefore such Medicines as hinder Obstructions, or help them being made, are appropriated

to

to the Liver. and they are such, which cut and attenuate without vehement heat, such as have both a cleansing and a binding quality.

XIII.

Inflammations commonly follow obstructions, and they require cooling things, yet will not any cool thing serve the turn, but such as are hepatical.

XIV.

Take heed in the use of cool things, that you extinguish not the faculty of concoction, or so cool the Diaphragma, which lies very neer, that you hinder respiration.

Chap. VI.
Of Splenicals.

I.

THree excrements are especially beheld in the breeding of blood, a watry humor, choler, and melancholy.

II.

The proper seat of Choler is the Gall, the watry humor goes to the Reins, the thicker part of the blood, the Spleen challengeth to its self.

This

III.

This is either adust by too violent heat, and then it is called *Atra Bilis*, or thick and terrene of it self, and that is properly called Melancholy.

IV.

From hence now is the force and nature of Splenical Medicines found out.

V.

*hardness. For *Atra Bilis*, often produceth Madness, and pure Melancholy *Schirrhus*, and viciates the concoction of the blood, whence follows Dropsies, and also breeds obstructions.

VI.

Splenicals therefore are of two sorts, some appropriated to *Atra Bilis*, some to Melancholy; for of purging I shall write nothing here, but leave that to the last Chapter.

VII.

Atra Bilis, is tempered by cooling and moistning, yet is it not so hot that it should need things extremely cold.

VIII.

Such are those, which wee wrot of amongst the Cordials, that cause mirth, by keeping melancholy vapours from the heart.

Me-

IX.

Melancholy humour is removed by cutting and opening Medicines, which differ from Hepaticks, because they want adstriction; for the Spleen, seeing it wants concoction, needs no adstriction.

X.

Moreover the Spleen is not onely obstructed by melancholy humors, but also made hard.

XI.

The cure of this is wrought by Emollients, which must not be given inwardly, lest they hinder the concoction of the Ventricle, but applied outwardly.

CHAP. VII.

Of Renalls and Vessicalls.

I.

THat the watry humour may be separated from the blood, nature hath added the Reins to the rest of the bowels.

II.

Because a man should do something else besides continually pisse, the Blader was added to contain the Urine.

Both

III.

Both of these are easily corrupted by the vic of the Urine.

IV.

The Urine is stopped by stones or Inflammati ons, or gross humours, therefore Medicines ap propriated to the Reins and Bladder (which ar called Nephritica and Cystica) are to be distin guished into three parts.

1. Some cool.
2. Some cut grosse humours.
3. Others break the Stone.

V.

The constitution of the Reines and Blader is such, that binding things are extream dangerous to them, because they stop the Urine.

VI.

Those Medicines are then proper to the Reins and Blader, which are lenitive, cut and extenu ate without violent heat.

VII.

Onely take this caution, that seeing the Blad der is farther from the Centre of the Body than the Reines, it requires stronger Medicines, lest their strength be consumed before they come at the grieved place.

CHAP.

Chap. VIII.

*Of Hysterical*s.

I.

TOuching provoking and ſtopping the terms ſhall be ſpoken hereafter in another Treatiſe.

II.

The Womb thus reſembles the Brain and Ventricle, that it manifeſtly draws to Cephalicks and Aromaticks, and flies from their contraries.

III.

For this is confirmed by daily experience, that in the fits of the Mother, which is the Womb turned upwards, ſtinking things applyed to the Noſe, and ſweet things to the Matrix, reduce it, but ſweet things applied to the Noſe, and ſtinking things to the Matrix produce it.

IV.

In fallings out of the Womb we uſe the contrary.

V.

This made ſome Sots aſcribe the ſenſe of ſmelling to the Womb, whereas indeed and in truth, that ſuch things pleaſe the Brain and nervous parts, is not becauſe of their ſmelling, but becauſe

because they are friendly to it, by their own substance.

VI.

The stomach is offended with stinking things, and a man that hath no smell will vomit them up again; why; because they are obnoxious to it.

VII.

So also the Womb is offended with stinking things, not because it smells them, but because they are adverse to its nature.

VIII.

For Smels are the judges of Medicines, by which nature teacheth what is fit and convenient for it selfe.

IX.

So then those Medicines are hysterical, which by binding stop the tearmes, or by inciding provoke them, (of which more hereafter) or such as are grateful to the Womb, which are known by a sweet or aromatical savour.

CHAP.

CHAP. IX.

Of Arthriticals.

I.

THe Joynts are most infested with capital diseases, and therefore cured with Cephalick Medicines.

II.

The reason is soon given, which is, because they are of a nervous quality.

III.

Those things are appropriated to the Joynts, which have a drying and heating qualyty, with a certain light adfriction:

IV

Besides such things as are appropriated to the Joynts, by a peculiar appropriation, or astrall influence, of which Knot grass is one, and therefore by some called Joyntwort.

V.

Yet take notice of this, that because the joynts are more remote from the Centre, they require stronger Medicines than the brain doth.

As

VI.

As to what belongeth to paines in the joynts, this is the manner of proceeding.

VII.

Pain is either taken away, or asswaged, but its true cure is by taking away what causeth it.

VIII.

Yet sometimes so great is its fury, that we must give Anodines, before we can meddle with the cause, and that especially when it causeth heat, influxion of blood or inflammations.

IX.

Besides, the Medicines which take away the cause of pain are very hot, and therefore to be forborn in such cases.

X.

Also the manner of easing pains, is twofold, for if you regard the pain it self, use Anodines, if the heat, use Refrigeratives.

XI.

Also take notice of thus much, that flegm compacted in the joynts, when it is teazed a little, causeth pain and influxion.

XII.

Such Medicines as take away the cause of such pain, are strong cutters and drawers, which

which neither agree with Choler nor blood.

LXIII.

When you perceive that there is attraction and discussion enough made, so that the pain is ceased, and the cause of it taken away, use adstrictions to strengthen the joynts, that they may not easily excite more defluxions.

CHAP. X.

Of Purges.

THis last Chapter I shall divide into these parts.

Of purging Medicines. 1.

Of their Election. 2.

Correction. 3.

Of the time } *of purging.* 4.

Manner } *of purging.* 5.

Part I.

Of Purging Medicines.

I.

PHysitians (for want of other things to trouble their heads) make a great business whether Purges work by a hidden or manifest quality, whereas the Heavens teach me a better lesson.

II.

These two questions are to be answered.
1. What humour is to be evacuated,
2. What medicine to do it by.

III.

For as the same peccant humor is not in all, so neither doth the same medicine agree with all.

IV.

Then you must consider by what way to bring it forth; for all humors are not brought forth by one and the same way; for some are brought out by lenitive, some by clensing, some by sweating, of which more in another treatise.

V.

Our scope is here to speak of such as draw and cast out humors from the remote parts of the body.

The

VI.

The Ancients thought all Purges to be hot, but the Moderns have found out by experience that some are cold.

VII.

But this is certain, all Purges have a certain gravity in them, which is inimical to the Ventricle and Bowels, and this conduceth much to their purging property, for it makes nature hasten expulsion.

VIII.

But what should be the reason of their attractive quality Physitians know not, and then they run into the old Bush, *They do it by a hidden property.* The Sots being not able to see that every like draws its like.

IX.

The differences of Purges are various, for some are addicted to Flegm, some to Choler, others to Melancholy, and some to watry humors, and they are all of the same nature with those humors they purge.

X.

Some purge gently, some violently, because some are more inimical to nature then others.

Part II.

Of the choice of Purges.

I.

THe skill of a Physitian is to appropriate the purging medicine to the humor offending.

II.

Above all things in purges, have a care of trying quaint experiences; it had once almost cost me my life in doing it upon mine own body.

III.

The humors to be purged I told you were Flegm, Water, Choler, and Melancholy.

IV.

Such Medicines as are cutting, are convenient for thick and grosse humours, as Flegm and Melancholy; but Lenitive will serve for Choler and Water, because they are fluent and fit to be purged out.

V.

Therefore such things as purge Choler, add cutting things to them, and they purge Melancholy; such as purge Flegm, take away the cutting things, and they purge water.

Ther

VI.

There are beſides, things which properly purge water, called Hydragoga, which violently call Water from remote places, being of an exceeding hot penetrating quality, and dangerous, if not regulated by an able brain.

VII.

Medicines of a binding quality, are deadly enemies to flegm and melancholy, becauſe they congeal the groſs humors; but very apt for choler and putrified flegm, for they often cauſe fluxes.

VIII.

Alſo the colour will in part ſhew the operation of the Medicine, as Yellow purgeth Choler, black Melancholy, white Flegm: Whitneſs Rhubarb, black Hellebore, and Agarick.

IX.

And whereas ſome medicines work violently, others gently, if the humors be tough and remote, uſe ſuch as are violent, elſe not.

X.

Yet ſuch as work with too much ſpeed, are neither for viſcous or remote humors.

XI.

Laſtly, ſome purges work by Stool, others by Vomit.

XII.

Vomits are appropriated to crudities in the Stomach, yet they weaken the Stomach, Breſt, and Lungs, and ſpoyl the Eyes.

Part III.

Of the Correction of Purges.

MAny things in Purges want correction, ſome of them are known before the Purges given, and ſome after.

II.

All Purges almoſt are inimical to nature, correct that with ſuch things as ſtrengthen the Stomach and heart.

III.

Lenitive purges breed wind, correct them with ſuch things as expell winde.

IV.

Yea even Purges which are not windy of themſelves, yet by their heat they ſtir up the wind that is in the body, (of which number Senna is one) therefore correct them.

Such

V.

Such as by their ſharpneſſe corrode the Bowels, correct them, not with aſtringents, but ſuch things as leniſie and make thick, or with Gum Tragacanth is notable.

VI.

For aſtringent things detain them long in the body, and doth miſchief that way.

VII.

The vices of Purges is known afterwards by their working too faſt, or too ſlowly.

VIII.

If hot broaths will not perform the latter, a Clyſter will.

IX.

The former is done by ſuch things as bind and ſtrengthen.

M

Part IV.

Of the time of Purging.

I.

IF the humour be tough and viſcous, prepare them firſt by cutting Syrups.

II.

Yet do this with wisdom too, least the peccant humour be thrust into the veins, and procure a Feaver.

III.

If the Purge be strong, empty the Bowels first with a Clister.

IV.

Let the purge be given two or three hours before meat, neither let any sweet thing be given after it, lest it convert it into aliment.

Part V.

Of the manner of Purging.

I.

MEdicines made up in a dry form, are best to purge remote places of the body; and the reason is, because they stay longest in the body.

II.

For the contraries give liquids: wether you boyle them or not, it matters not. That must be drawn from the matter purging; for the infusion of some things is better then the decoction, as Rhubarbe, and Polypodium is contrary.

If

III

If the mater be tough and tenacious, you cannot purge it away at once, but must do it by degrees; judge the like, if it lie in remote places; for if you go about to do it at once, you will sooner consume the natural strength, then the peccant humour.

IV

And this is the reason melancholy diseases cannot speedily be removed.

V

The dose of purging Medicines cannot be determined, for they are various both in respect of their own nature, the nature of the Disease, the strength of the Diseases, the part afflicted, the humour afflicting, the age, and strength, and sex of the patient, the season of the yeare, &c.

VI

Some things help nature to evacuate by their sweetness or fair language, as Prunes, Sevesten, Tamarinds, Cassia, Manna.

Others carry away ill humors, by sympathy with them, as Agarick, Aloes, Myrobalans.

Others fiercely force them out by their Acrimony, Nature being willing to part with the worst first. As Scamony, Colocynthis, Elaterium, Euphorbium, &c.

Select

Select Medicinal *APHORISMES*,

For most Diseases our fraile Natures are incident to whilst we are upon Earth.

COLLECTED BY

NICH. CULPEPER, *Gent.*
Student in *PHYSICK.*

LONDON,
Printed by *T. C.* for *Nath. Brook* at the Angel in *Cornhil*, 1656.

Select Medicinal APHORISMES,

For most Diseases our fraile Natures are incident to whilst we are upon Earth.

COLLECTED BY

NICH. CULPEPER, Gent.

Student in PHYSICK.

LONDON,

Printed by T. S. for Nath. Brook at the Angelin Cornhill, 1656.

Chap. I.

Medicines for the Head, and its Diseases.

1. *A generall Caution.*

Let such as love their Heads or Braines, either forbeare such things as are obnoxious to the Brain, as Garlick, Leeke, Onions; beware of surfeiting and drunkennesse.

2. *To purge the Head.*

The Head is purged by Gargarisms, of which Mustard in my opinion is excellent, and therefore a spoonful of Mustard put into the mouth is excellent for one that is troubled with the Lethargie; also the Head is purged by sneezings; but be sure, if you would keep your brain clean, keep your stomach clean.

3. *Another.*

Take the juice of Primrose leaves, mix it with a little milk, and get one to blow it up thy nostrils

ſtrils with a quill, and it will moſt admirably purge the head.

4. For a Rheume in the Head and the Palſie.

Take a red Onion, and bruiſe it well, and boyl it in a little Verjuice, and put thereto a little clarified Honey, and a great ſpoonfull of good Muſtard; when it is well boiled, raiſe the ſick upright, and let him receive the ſmell up his noſe twice a day, whilſt it is very hot.

5. For a Rheume in the Head.

Boyl Pimpernel well in Wine, and drink a draught of the Wine in the evening hot, but in the morning cold.

6. Another.

Brew Onions in a cloſe pot, and bathe thy Head, and Mouth, and Noſe therewith.

7. For the falling off of the hair.

Beat Linſeeds very well, and mix them with Sallet-Oyl, and when you have well mixed them, anoint the head therewith, and in three or four times uſing it will help you.

To

8. To purge the Head.

Take some Pellitory of *Spain*, beat it into powder, and mix it with a little Staveſagre in powder, then drink a draught of Malmeſey, or Muskadel, if you can get no Malmsey, and when you have so done, put a spoonful of this powder into the mouth, rouling it up and down (but swallow it not) till your mouth be hot and full of Flegm, then spit it all out, and kneeling down with your head inclined, gape as wide as you can, and the flegm will avoid from all the parts of the head.

9. For the falling of the Hair by reason of a scald head.

Warm a little Oyl of Tartar (that which is made by deliquium) and rub your head with it, or that part of it which is scabby, and in eight or nine dayes the hair will come again.

10. For head-ach, especially that which cometh by drunkennesse.

Mixe juice of Ivie-leaves with Oyl and Vinegar, and often rub your Temples, and Noſtrils therewith.

For

11. *For Vertigo, or Dissineſſe.*

Make Tents of Linnen cloth, and dip them in Cinamon water, and put them up into thy noſtrills, and they will inſtantly give thee help to admiration.

12. *To purge the Head.*

Chew the root of Pellitory of *Spain*, and chew it on both ſides of thy mouth, and as the rheume falls down into thy mouth, ſpit it out, but retain the root there ſtill, till you think the Head is purged enough for that time.

Chap. II.

For the Eyes and their impediments.

1. *Progmium.*

Such things as offend the Head, uſually offend the Eyes, as Garlick, Onions, &c.

Such things as purge the Head, uſually purge the Eyes, as Gargariſmes before mentioned, and Sneezings. Have a care of catching cold after Sneezing.

2. *For eyes that are blood-ſhot.*

Beat the whites of new-laid egges very well, and

and moisten a little fine Flax with it, and apply it to the eye being close shut, at night going to bed, in the morning take it off, and wear a green cloath before thy eye all day, the next night renew it, and in three nights it will cure.

3. *For Eyes that are blasted.*

Onely wear a piece of black Sarcenet before thy eye and meddle with no medicine, onely forbear wine and strong drink.

4. *An excellent Water to clear the Sight.*

Take of Fennel, Eyebright, Roses white, Chelondine, Vervaine and Rue, of each a handful, the Liver of a He goat chopt small, (I suppose the Liver of a shee goat were better for Women) infuse them well in Eyebright water, then distill them in an Alembick, and you shall have a water will cleare the sight beyond comparison.

5. *Another.*

Take green Walnuts, husks and all before they have shels, as also a few Walnut leaves: distill them cold, and drop the water into your eyes,

6. For a hurt in the Eye with a ſtroake.

Take Agrimony, and bruiſe it very well, and temper it with Whitewine, and the white of an Egge, ſpread it pretty thick upon a cloth, like a plaiſter, and apply it to the outſide of the Eye-lid, and although it be almoſt out it will cure it.

7. To preſerve a mans ſight a long time.

Eat one branch of Rue, and another of Eye-bright every morning, with a Fig or two. This do three mornings every week.

8. To draw Rhewme back from the eyes.

Take an Egge and roaſt it hard, then pull off the ſhell and ſlit it in two, and apply it hot to the nape of the neck, and thou ſhalt finde eaſe preſently.

9. A Medicine not only for ſore eyes, but alſo for the Megrim.

Take the white of a new-laid Egg, a ſpoonful of the beſt Ginger in powder, a ſpoonfull of ſtrong Whitewine-Vinegar, and a ſpoonfull of white Roſewater; if for the eyes, of red Roſe-water; if for the Megrim, beat them all together, and having made two Plaiſters of Flax, for each Temple one, dip them in this Medicine, and

binde

binde them to the temples with a cloth; this in three or foure nights hath brought sight to such as have been blinde eight weeks; if your Eyes be gumm'd up in the morning, as it is like they will, wash them with a little white Rose, or Eye-bright water.

10. *For such as have a skin growing before their eyes.*

Take a sawcerfull of white Rosewater, and as much Mirrh as a Nut, beaten into fine powder, bind up the Mirrh in a fine linnen cloth, and let it lie in the Rosewater twelve houres, by which time your Rosewater will begin to look red; drop this water into the Eye, and it will cure it to admiration.

11. *For the Web in the Eye.*

Take the Gall of a Hare, and clarified Honey of each equall proportions, mix them together and lay it to the Web.

12. *For such as have lost their sight by reason of the small Pox.*

Take Pimpernell, stamp it and strain, and put the juice of it into the eye with a feather morning and evening.

The same is an excellent remedy for a Pin

and web and a pearl, and indeed the general Pimpernel is a gallant remedy for the eyes.

13. *For the Pin and web.*

Take Ivie-leaves that grow upon an Aſh tree, wipe them clean, ſtampe them and ſtrain them, having added a little Womans milk to them; if it be a man that hath the ſore eye (ſaith mine Author) let it be the milk of a woman that bore a girl; if a woman, the milk of a woman that bore a boy. I can find no reaſon for this, but ſhall deliver my own opinion, and my reaſon for it; If it be the left eye of a man, or the right eye of a woman, let it be the milk of a woman that bore a girl, becauſe thoſe eyes are under the Moon; if it be the right eye of a man, or the left of a woman, let it be the milk of a woman that bore a boy, becauſe thoſe eyes are under the Sun. But to proceed, the ſorer the eye is, the more juyce you muſt take. Drop this into the diſeaſed eye with a feather four times a day.

14. *For ſore eyes proceeding of heat.*

Take the juyce of Houſleek, Womans milk, Roſewater, and the white of an Egge well beaten, mix all theſe together and dip flax in it, and lay it to your eyes when you go to bed, binding it on, it is a moſt excellent remedy.

For

15. *For Eyes that are swelled.*

Take two spoonfuls of Womans Milk, one spoonful of Rosewater, the pap of a roasted Apple, and the yolk of a newlaid Egg, boyle all these in a Pewter Vessel over a chafingdish of coals till it be thick, then spread it upon a cloath, and lay it to your Eyes luke warm when you go to bed, in the morning wash your Eyes with Womans milk, and in twice or thrice it will cure you.

For the Eares and their impediments.

1. *For deafnesse, with noyse in the Eare.*

TAke a little black Wool, and dip it in strong spirit of Wine, wring it pretty hard out, and stop your Eares with it, dip and wring it out again, once in a day.

2. *For paine in the Eares.*

Drop a little Oyle of sweet Almonds into the Eare, and it easeth the pain instantly, and yet Oyle of bitter Almonds is our Doctors common remedy.)

Boyl some milk, & put it into a stone pot with a narrow mouth, and hold the sore eare over the pot, whilst the Milk is very hot, that the vapour of the Milk may ascend into the Ear; this is an often approved remedy, to take away the pain, and break the Impostume.

4. *To Take an Earwig out of the Eare.*

Take an old Apple and cut it in two pieces, and lay one piece to the Eare, and lie down upon that side, and the Earwig will come out to the Apple; it seems they love Apples better than Ears, 'tis a wonder they be not called Applewigs.

Another was cured by the first remedy mentioned in this Chapter.

CHAP. IV.

For the Nose and its infirmities.

1. *For Polypus, or a fleshly substance growing in the Nose.*

TAke the juice of Ivie, and make a tent with a little Cotten, the which dip in the juice, and put it up in the Nostril.

2. *For bleeding at Nose.*

Let them that bleed at nose smell to a Hoggs turd

3. *Another for the same.*

If it be a man that bleeds, wrap a cloath moistned in strong Whitewine Vinegar about their privities; if it be a woman wrap it about her breasts.

4. *To cleanse the Nose.*

Snuff up the juice of red Beet-roots, it will cleanse not onely the Nose, but also the Head; this is a singular remedy for such as are troubled with a hard congealed stuff in their nostrils.

5. *For bleeding at the Nose.*

Put a piece of hot Hoggs turd as it comes from the Hog, up the Nose.

6. *Another.*

Bind the Arms and Leggs as hard as you can with a piece of Tape-ribboning; that perhaps may call back the blood.

7. *Another.*

Hold a living Toad neer the Nose, it stops the blood instantly, because the blood flies from its enemy.

8. *Another.*

They say Smallage born about one, stops bleeding, both by the nose, and by wounds.

9. *For a Canker in the Nose.*

Boyle strong Ale till it be thick, if the Canker be in the outside of the Nose, spread it as a plaister and apply it, if in the inside, make a Tent of a Linnen rag, and put it up the nostril.

10. *Another for the Polypus.*

The water of Adders tongue snuffed up the Nose is very good, but it were better in my opinion to keep a rag continually moistned with it in the Nose.

11. *For an imposthume in the Nose.*

Keep a rag continually in your Nose moistned with the water of yellow flower-de-luce, such as grow by Rivers sides, the juice of Carduus Benedictus will doe the like.

For

12. *For bleeding at the Nose.*

Take Amber and bruise into gross powder, put it upon a chasing-dish of coales, and receive the smoake up into the Nose with a funnell.

13. *Another,*

A certain man that had bled four and twenty hours was thus cured, he took a skain of black thread, and put one end of it to his nostril, and set fire to the other end, and so soon as the smoke came to his nostril, the blood presently stopped.

14. *Another.*

When no other means will stop the bleeding at the Nose, it hath been known that it hath been stopped by opening a vein in the eare.

CHAP.

CHAP. V.

Of the Mouth and its Diseases.

1. *A Caution.*

WHosoever would keep their Mouth, or Tongue, or Nose, or Eyes, or Eares, or Teeth, from pain or infirmities, let them often use sneezing, and such Gargarismes as they were instructed in, in the first Chapter; for indeed most of the infirmities, if not all, which infest those parts, proceed from Rhewm.

2. *For spitting blood.*

Drink a spoonful of juyce of Bettony, mixed with Milk, every morning. My Author sayes it must be Goats milk, but I know not his reason.

3. *For a stinking Breath.*

Take the juyce of Rue, and black Mints (I think he means Horse-mints) and snuff it up the Nostrils.

4. *To recover lost speech.*

Take the juyce of Sage and Primroses, and hold it in the mouth, and it will cause thee to speak presently.

For

5. *For extreame heat of the mouth.*

Take Ribwort, and boyl it in red Wine, and hold the decoction as warme in your mouth as you can endure it.

6. *For a Canker in the mouth.*

Wash the mouth often with Verjuice.

7. *Another.*

Wash the mouth with water of Perwinkle, or Lavender, or Fumitory, or Burnet; but in my opinion the decoction of either is better.

8. *Another.*

If the Canker be very inveterate, and eating, take old rusty Bacon and Vine roots, of each an ounce, of Wheat bran an handful, of Brine wherein flesh hath been salted, two or three pints, boyl them together, and when you take them off from the fire, receive the steam up into your mouth with the funnel, afterwards wash your mouth with any of the forgoing waters.

9. *Of the falling down of the Pallat.*

There is a mad fantastical opinion to this day in the braines of the vulgar, that there is such a thing

thing in the mouth which they call the pallat, which will fall down and be put up again, especially by an old woman which hath no more teeth in her head than eyes, and all of them naught, whereas indeed the truth is, the Uvula is a spungie piece of flesh in the mouth, and therefore very subject to receive either inflammations or humours, which any hot thing dissipates; from thence came the fashion of putting it up againe with Pepper and Honey.

10. *Another.*

I adde this only for the conceits sake, it may be true enough, though I can give no reason for it; it is this; Take a handful of Featherfew, rub it well between your hands, and lay it to the top of your head, and it will draw the Uvula up.

CHAP. VI.

Of the Teeth and their Medicines.

1 *Caution.*

IF you will keep your teeth from rotting, or aking, wash your mouth continually every morning with juyce of Limmons, and afterwards rub your teeth either with a Sage leafe, or else with a little Nutmeg in powder; also

wash

wash your mouth with a little faire water after meats, for the onely way to keep teeth sound and free from pain, is to keep them cleare.

2. *To make Teeth white.*

Dip a little piece of white cloath in Vinegar of Quinces, and rub your Gums with it, for it is of a gallant binding quality, and not onely makes the Teeth white, but also strengthens the Gums, fastens the Teeth, and also causeth a sweet breath.

3. *For the Toothach.*

Boyl Wheat bran, stale Ale together, till it be as thick as Mustard, let it stand while it is cold, then strain what you can out of it, and adde to what you have strained the like quantity of juyce of Rew, make it into a paste, which paste tie up into a little bag of fine Linnen cloath, lay one of them between your Cheek and your aking tooth, lie down on that side, and let the water run out at your mouth; this using three or four times, will not only cure the Tooth-ach, but also clense the Brain.

Another.

4. *Another.*

Take Hounds-tongue, and stamp it, and fry it with Butter, and make a plaister of it, and binde it to the Cheek on that side the pain is on.

5. *Another.*

Take a pint of the strongest Whitewine Vinegar you can get, a handfull of Sage, a quarter of a handfull of roots of red Nettles, and as much Oaken rind: boyle all these together, and wash your mouth with it.

6. *To make teeth fall out of themselves.*

Take the root of a mulberry tree, lay it in steep in stronger Vinegar; then take it out and dry it in the Sun, beat it into powder; do but touch a tooth with that powder, and it will drop out.

7. *For rotting of the teeth.*

Wash thy mouth often with the water of Mother-wort; the water of Vervain will doe the like.

8. *For the tooth-ach.*

Take Ive-berries, and bruise them, and when you have done so, boyle them in strong Whitewine Vinegar: wash your mouth with the decoction

tosion, and lay the Ivy-berries hot to your cheek.

9. *Another.*

Roast an Egg hard, and when you have done, put to it a spoonfull of Salt, and two spoonfuls of Whitewine Vinegar: beat them all together to a pap very well, and now and then put a little into your mouth.

10. *To make childrens teeth cut.*

Take the braines of a Hare, or the braines of a Hen, and rub the childs Gums with them once or twice a day, and it will make the teeth cut without pain.

11. *Another.*

Take the tooth of a Colt of a yeare old, and hang it about the neck of the child, and this will do it, if *Mizaldus* say true. And now give me leave to quote an experiment of my own; one of my children breeding teeth extreme hardly, having read this in *Mizaldus*, it seemed to me impossible to get a Colts tooth (of a yeare old) wherefore I bought a Calves head, and took one of its teeth, and hung about its neck, and the very first night three of its teeth cut; which because its very unusuall so many teeth should cut in one night, I cannot but ascribe some virtue to the Medicine. Besides all this, I am of opinion,

That

that the tooth of a dead man hung about the neck of a child, wil do it far better than either; I am not determined to give my reasons at this time, yet I will give you a verisimile for it, the tooth of a dead man born about a man, instantly suppresseth the pains of the teeth, as I have often found my self, when all other remedies have failed me, and if this be true, why not the other?

12. *To fasten the teeth.*

Seeth the roots of Vervain in old Wine, and wash your teeth often with them, and it will fasten them.

13. *For the Toothach.*

Take the inner rinde of an Elder tree, and bruise it, and put thereunto a little Pepper, and make it into balls, and hold them between the teeth that ake.

CHAP. VII.

Of the Gums, and their infirmities.

1. *For a Scurvy in the Gums.*

TAke Cloves and boyle them in Rosewater, then drie them and beat them to powder, and rub the Gums with the powder, and drink the decoction in the morning fasting an houre after

after it. Use Red-rose water, for that is the best.

2. *For a Canker in the Gums.*

Take half a pint of White wine, a quarter of a pint of water, an ounce of burnt Allum, a handful of Cinkfoyl roots bruised; boyl all these in an Earthen pot (for the sharpnesse of Allum will make vert-de-greece of a Brass vessel) over a gentle fire till half be consumed; scum it well, strain it and keep it in a glass till you have occasion to use it, and when you have occasion, wash your Gums with it.

3. *Another.*

Take herb of Grace or Rew, which you will, stamp it and presse out the juyce, and mix it with as much strong Vinegar, (the best way is to put the Vinegar to it, after you have well beaten it) and so strain them out hard both together; when you have occasion to use it, wet a Linnen rag four or five times double in the aforesaid juyce, and apply it to the Gums; if the Canker be very great and eating, mix a little burnt Allum with it.

4. *For rotting and consuming of the Gums.*

Take Sage water, and wash your mouth with it every morning, and afterwards rub your mouth with a Sage leaf.

Chap. VII.

Of the Face and its infirmities.

1. *The Cause.*

IT is palpable, that the cause of redneſſe, and breaking out of the Face, is a venomous matter, or filthy vapour aſcending from the ſtomach, towards the Head, where meeting with a Rheum or Flegm thence deſcending, mixeth with it, and breaketh out in the Face. Therefore let the firſt intention of cure be to cleanſe the Stomach.

2. *Caution Negative.*

Let ſuch as are troubled with red Faces, abſtaine from ſalt Meats, ſalt Fiſh and Herrings, drinking of ſtrong Beer, ſtrong Waters or Wine, Garlick, Onions and Muſtard, yea, if it be a Welch Man, or Woman, he muſt abſtain from toaſted Cheeſe, and Leeks, and that is a Hell upon Earth to them.

3. *Caution Affirmative.*

Let them uſe in their broths and ſtewed meats Purſlaine, Sorrel, Wood-Sorrel, Lettice, Sparagas tops and roots, the tender tops of Hops, Endive and Succory, let them alwayes keep their bodies laxative, and ſleep with their heads high

4. *For a red Face.*

Take Sow-thistles, Borrage, Sorrel, Purslane, French Barley, Parsly roots and Liquorish, boyl them together in running water, and drink a draught of the decoction first in the morning, and last at night.

5. *To make the Face faire.*

Boyl Rosmary flowers in White wine, and drink a draught of the decoction every morning and wash your face with another part of it; yet in my opinion it were a better way by farre, to take a pound of Rosemary flowres, and put them into a rundlet, to a Gallon of white-Wine, shake them together, and let them stand to a Moneth, then strain it out, and keep the Wine for the aforesaid use.

6. *Another.*

Wash your Face with Bean floure water, yet in my opinion Burnet water is the best, though my Author holds the contrary.

7. *For a white Scurfe in the Face.*

Take a pinte of Vinegar, in which dissolve an ounce of Camphir, let them stand together close stopped 14. dayes (saith my Author) but it is

very probable half the time will serve the turn; then wash your face with it every morning; this hath holpen a Gentlewoman that had a Scurf in her Face divers years, as though she had been a Leper.

8. *For Freckles in the Face.*

Anoint thy Face at night going to bed, with the blood of a Hare, or of a Bull, the next morning wash it off again; and this, though it make one look more like a Fury then a Man, it will cure him.

9. *Another.*

Stamp Sallendine, presse out the juyce, and mixe it with the like quantity of White wine and anoint your Face with it at night when you go to bed.

10. *For a blasted Face.*

If it be a Man, take red Honey-suckles, if a Woman, white Honey-suckles, presse out the juice of them, and anoint your Face with it at night going to bed, this receipt seemeth to me very rational, and is therefore most pleasing, I shall explain what here is meant by Honey-suckles and herein I will imitate *Aristotle* so far, as to tell you

First, What it is not,

Secondly, What it is.

First,

First, it is not those Hony-suckles which climb up in Hedges, which the Latines call *Caprifolium*, and the English, Wood-bine or Hony-suckles.

Secondly, it is that which is commonly called Medow trefoyle, by Physitians; in Sussex it is commonly called Honey-suckles.

11. *For a face full of red Pimples.*

Dissolve Camphir in Vinegar, and mixe it, and the Vinegar with Sallendine-water, and wash the face with it; this cured a Maid in twenty dayes, that had been troubled with the infirmity halfe so many yeares.

12. *Another:*

Take Honey-suckle leaves, and distil them, and wash your Face with the water (use the same Honey-suckles as I told you before) this cured a woman that had her face full of white scales, and it so perfectly cured her, that she was never troubled with them again.

13. *Another.*

Also another Woman was troubled with such an infirmity, that if she had been by the fire but a little, and afterwards gone

into the Air, her Face would have been as full of red spots as it could hold, just like a drunken womans, and she was helped by this following remedy, she took Frankincense and beat it into powder with Saffron, and cast the powder upon a Chafing dish of Coals, and received the smoak of it with open mouth, and using of it often was helped.

14. *To take away the marks of the small Pox.*

Take the juyce of Fennel, heat it luke-warme, and when the small Pox are well skabbed, anoint the face with it divers times in a day, three or four dayes together.

15. *Another.*

But I am confident the best remedy that is, not only to prevent the Scars of the small Pox, but also to cure deep wounds, or Ulcers without a scar, is to anoint the place with oyl of Eggs.

16. *For a red Face.*

Take a handful of Scurvy-grass, and a handful of Tutsan leaves, boyl them well in Ale, and strain it, and drink a draught of it every morning.

I desire you to be cautious in using this Medicine, in giving of it to young people, for Tutsan leaves consume the seed abundantly, and causeth barrenness.

CHAP.

Chap. IX.

Of the Throat and its infirmities.

THe vulgar way in curing Diſeaſes of the Throat, which is yet in uſe with our pitiful Phyſitians, is *Album-græcum*, anglice a Doggs-turd, a very ſweet Medicine, no leſſe pleaſing then profitable.

2. *A Caution.*

Diſeaſes in the Throat, moſt commonly proceed of Rheum, deſcending from the head, upon the *trachæa arteria*, or wine pipe, in ſuch cauſes there is many times no other cure then firſt to purge the body of Flegm, and then the head of Rheum, as you were taught in the firſt Chapter.

3. *For hoarſneſſe.*

Take of Sugar ſo much as will fill a common taſter, then put ſo much rectified ſpirit of wine to it as will juſt wet it: eat this up at night going to bed, uſe this three or four times together.

4. *Another.*

If the body be feaveriſh, uſe the former Medicine as before, only uſe Oyl of ſweet Almonds, or for want of it the beſt Sallet Oyl in ſtead of ſpirit of Wine.

5. Another.

Take penny royal and ſeeth it in runing water, and drink a good draught of the decoction at night going to bed, with a little Sugar in it.

6. For the Quinſie.

Take notice, that bleeding is good in all inflamations, therefore in this.

It were very convenient that a ſyrup, and an oyntment of Orpine were alwayes ready in the houſe for ſuch occaſions; for I know no better remedy for the Quinſie than to drink the one and anoynt the throat with the other, but be ſure you do not drink the oyntment, and anoynt your throat with the ſyrup.

Of the Breaſt and Lungs and their infirmities.

1. *For a Cough in a young child.*

RUb his ſtomach well when he goes to bed with Oyle of Roſes, and then lay a warme cloath to it, and in three or four nights ſo uſing he will be cured.

For

2. *For weakneſſe of the Lungs.*

Beat the Lungs of a Fox into powder, and take a drachm of the powder every night in Roſewater, or if you will, you may take it in the morning.

If any ask the reaſon why Electuary of Fox-Lungs is not better, tell them that many compoſitions conſiſt of ſo great variety of ſimples, that the one of them ſpoiles the operation of the other.

3. *For inflammation of the Lungs.*

Diſſolve ſugar-candy in Roſe-water, and drink no other drink.

4. *Another.*

Alſo it is very good to anoynt the breſt often with Oyle of Violets, or Oyle of Water-Lillies.

5. *For ſtoppings of the Breaſt.*

Take the Gum of a Cherry-tree, and diſſolve it in old Wine, and let the ſick drink thereof, and it will open his pipes gallantly, better than a ſledge and wedges.

Another.

6. *Another.*

Take Figgs and slit them, and fill them full of Mustard, then boyl them in White wine, eat the Figgs and drink the Wine.

Chap. XI.

Of Womens Brests, their infirmities and cures.

1. *For sore Brests that are broken.*

TAke Wheat flower, Yolks of Eggs, and the juyce of Plantane, mix it well together, till it be thick like an Oyntment, spread it upon a cloth, and apply it to the sore Brest, if there be any holes in the Brest, dip a Tent in this Oyntment, and tent them with it, and lay a Plaister of the same over it.

2. *For sore Brests.*

Take a handful of Figgs, and stamp them well till the kernels are broken, then temper them with a little fresh grease, and apply them to the Brest as hot as the Patient can endure, it will presently take away the anguish, and if the Brest will break, it will break it, else it will cure it, without breaking.

An

3. *An inward Medicine for a ſore Breſt.*

Let her drink either the juyce or decoction of Vervain, it were fit that ſyrup were made of it to be kept all the year.

4. *For want of Milk.*

Uſe the former Medicine, it will help that alſo.

5. *For hardneſs of the Breſts.*

It is uſual to Nurſes, when they have newly weaned their children, to have their Breſts grow hard, and the milk to curdle in them, which might eaſily be prevented by wearing a Dyachilon plaiſter to them; but ſuppoſe it be come already, and cannot be prevented, in ſuch a caſe take Chickweed, and chop it ſmall, and boyl it in Plantane water, put a little Sheeps ſuet to it, to make it moiſt, and apply it for a Poltiſe to the Breſt.

6. *Another.*

Take Populeon and Linſeed oyl, of each a like quantity, mix them together, and warm them well, then dip a cloth in it, and lay it to the Breſt, it will not only take away the hardneſs of the breſt, but alſo dry away the Milk.

For

7. *For want of Milke.*

Take green Wheat ſo ſoon as it begins to change colour, bruiſe it well, and boyl it in Sallet Oyle, then ſtrain it, and keep the Oyle till you have need of it to anoynt the Breſt.

8. *For ſore Breaſts.*

Take Clarret Wine, and boyl it with Barly flower, till it be thick like a Poltice; put a little Oyle to it, or Sheeps ſuet to keep it moiſt, and apply it to the Breaſt.

9. *For want of milke.*

Take Chriſtal, and beat it into very fine powder, take a drachm of it in the morning in a draught of Muskadel.

10. *For inflammations in the Breaſt.*

This is that infirmity women uſually call the Ague in the Breſt; take the whites of two Eggs, two handfulls of Houſleek or Sengreen, which you will, beat them well together, and lay them Plaiſter-wiſe to the Breaſt.

11. *To cure ſore Breaſts without a ſcarre.*

Take the yolk of an Egge, and beat it with freſh

fresh grease, and when your Bresis are almost well, apply that Plaister-wise to them; this will cure not only the Bresis, but also any other wounds without a scar; Oyl of Eggs will do the like.

CHAP. XII.

Of the Spleen and its infirmities.

1. *A Caution.*

THe Spleen is a spungy piece of flesh in the body of man, lying under the Bastard ribs on the left side; it is the seat of Melancholy, and of the retentive faculty throughout the body of a man; it causeth mirth and laughing, sadnesse and sighing, according as it is well or ill affected.

2. *Another.*

The Spleen is seldome afflicted but it stirs up wind in the body extreamly, because it lies in so great a cavity.

3. *Another.*

There is a great harmony between the Liver and the Spleen, insomuch that the one is never afflicted but it afflicts the other in one measure or another, neither is any thing Me-

medicinal for the one, but in one measure or another it helps the other.

4. *For hardneſſe of the Spleen.*

Take the marrow of Beef, and mixe it well, with the like quantity of oyl of bitter Almonds warme it well, and anoynt your left ſide with it

5. *For the Spleen.*

Take the inner rind of an Aſh-tree, bruſe it, and boyl it well in White wine, and drink a draught of it every morning; Tamaris bark and Caper roots work the ſame effect, uſed in the ſame manner.

6. *Another.*

In the morning waſh your left ſide with your own water.

7. *Another.*

Take the roots of Nettles, ſtamp them well, and boyl them well in Vinegar to a Poltiſe and apply it warme to the left ſide.

8. *For the Spleen over-burdened.*

In this caſe many times you have no other remedy, than to let blood in the fundament with horſe-leaches.

For

9. For the Spleen.

My own moſt approved remedies for the Spleen are theſe, if the Spleen be afflicted with cold, rub your left ſide every morning when you riſe with your hand, then anoint it with oyntment of Tobacco, & lay a Tobacco leaſe moiſtened with the ſame oyntment by the region of the Spleen.

10. *Another.*

Apply a Plaiſter of Ammoniacum to the Region of the Spleen, if you can get that Plaiſter which is called *Emplaſtrum Ammoniacum cum ſticuta*, it is one of the beſt remedies in the world being applied to the region of the Spleen.

11. *Another.*

If a man live in the Country where theſe cannot be gotten, let him get a handful of Hemlock, and warme it very hot, and apply it to his ſide, it were fitting an oyntment of it were made, and kept in the houſe for ſuch occaſions, for Hemlock being an hearb of Saturn, is an excellent ſimpatical remedy for the Spleen.

12. *Caution.*

When you apply any Plaiſters to the region of the Spleen, cut them as near as you can to the ſame

same form the Spleen is of, so will they work their effects more effectually, and speedily.

13. *Another.*

Let such as are troubled with the Spleen, forbear much drinking Wine, for that makes the vapours of the Spleen thin, and sends them up to the brain pell mell, whereby corrupting the senses, they make many men think they see the things they see not, and hear the things they hear not: These vapours of the Spleen I am perswaded is the reason why many fond and fantastical people think they see Visions, many thinking they are inspired with the Spirit of God, when it is nothing else but a few poysonous vapours of the Spleen.

CHAP.

CHAP. XIII.

Of the Stomach and its infirmities.

1. *A Caution.*

INfirmities of the Stomach uſualy proceed from ſurfeting.

2 *Another.*

Let ſuch as have weak Stomachs avoid all ſweet things, as Honey, Sugar and the like, Milk, Cheeſe, and all fat Meates; let him not eat till he is hungry, nor drink before he is a dry; let him avoid anger, ſadneſſe, much travaile, and all fryed meats; let him not vomit by any means, nor eat when he is hot.

3. *For pain in the Stomach.*

Take a ſlice of Bread of a pretty thickneſſe, and toaſt it very hot, then dip it in Oyle of Camomel, or Oyle of Spike, which is next hand, then wrap it in a Linnen cloh, and apply it to the part pained.

For

4. *For moisture of the Stomach.*

Take a drachm of Galanga in powder every morning in a draught of what wine you love best.

5. *For heat of the Stomach.*

Swallow four or five grains of Mastick every night going to bed.

6. *For windinesse in the Stomach.*

Take a scruple of Castoreum every morning in good Wine; tis an excellent remedy for windinesse in the Stomach; better indeed for women then it is for men, to put halfe a dozen or ten drops in a draught of Beer after their meat.

7. *For a stinking Breath caused by the Stomach.*

Take three ounces of Cummin-seeds, bruise them well, and boyl them in a gallon of Sack till halfe be consumed: Drink a draught of it (being strained) first at morning and last at night.

8. *For one that vomits up his victuals.*

Take Quinces, the cores and rinds being taken away, boyl them in strong Vinegar till they be soft, then beat them in a Morter, and make them into

into a Poltice, with a little Muſtard-ſeed, and Cloves beaten into powder; ſpread this upon a cloath, and apply it warm to the Region of the Stomach. This in three or four times doing will cure.

9. *To ſtay vomiting.*

Take a toaſt, and bake it very well, then dip it in Vinegar, chew a little of it in your mouth whilſt it is hot, and hold the reſt to your noſe, and it will cloſe the mouth of your Stomach.

10. *For a weak Stomach.*

Take an ounce of Cinamon, half an ounce of Galanga, and as much Ginger; beat them into powder, and with ſyrup of Hyſop make them up into an Electuary, of which take the quantity of a Nutmeg every morning, faſting an hour or two after it; if you cannot get ſyrup of Hiſop, put half an ounce of Hiſop in powder in it, and make it up with clarified honey.

11. *For a ſtinking breath cauſed by the Stomach.*

Take the tops of Roſemary, boyl them in wine, and drink a draught of the decoction, firſt at morning, and laſt at night.

12. *For a watery Stomach.*

Take an Oken leafe, and lay it upon your Tongue, with the rough side downward, shut your mouth close, and it will draw the water from your Stomach.

CHAP. XIV.

Of the Liver and its infirmites.

1. *A Caution.*

IF the Liver be too hot, it usually proceedeth from too much blood, and is known by redness of Urine, the Pulse is swift, the Veines great and full, his Spittle, Mouth and Tongue seem sweeter then they use to be, the cure is letting blood in the right Arme.

2. *To cause the Liver well to digest.*

Take Oyle of Worm-wood and so much Mastick in powder as will make it into a Poltice; lay it warme to your right side.

3. *For heat of the Liver.*

Take Liver-wort, Cinkfoyle, Endive, Succory, Borrage, and Bugloss, of each equal quantities, boyl them in Clarified Whey, and drink no other drink.

Another.

4. Another.

Take of Sow-thistles, Dandelion, and Ribwort, of equal quantities, either boyl them in clarified Whey, or else in fair water, or if you will, you may tun them up in small Beer, and drink no other drink.

5. Stoppages for the Liver.

Take Ivie-berries, Agrimony, Harts-tongue, Liver-wort, and the bark of Ash Tree, of all these a like quantity, Polypodium the double quantity of any one of them, bruise them well, and either tun them up in small Beer, or else make a decoction of them in water, then make the decoction into a Syrup with Sugar, to be kept for your use.

6. A Caution.

If the Liver be stopped, the Face will swell, and you shall be as sure to have a pain in your right side as though you had it there already.

7. For Stoppage of the Liver.

Use garden-thime in all your drinks and broathe; it will prevent stoppages before they come, and cure them after they are come.

8. *For the Liver.*

The Liver of a Hare dried, and beaten into powder, cures all the diseases of the Liver of Man.

9. *Gently to cleanse and cool the Liver.*

Take of Liver-wort, Fumitory and Harts-tongue, of each equal quantities; clarifie them in Whey, and drink a pinte of it every morning, fasting two or three hours after.

Chap. XV.
Of the Sides and their infirmities.

1. *A Caution*

If you have a pain in your side, and question whether it be a Plurisie or not, take Worm-wood and heat it hot against the fire, between two Tile-stones, and when it is very hot sprinkle it with a little Muskadel, then put it in a Linnen cloth, and lay it hot to your side; if it be only winde, it will take it away in two hours; but if it be the Plurisie, it will increase the pain, and then you must seek other remedies.

2. *For wind in the side.*

Take the leaves of holly, and dry them well, and

and beat them to powder, take two dranchms of it in wine, and it will give thee ease immediately.

3. *For a Stich in the side.*

Take the Urine of him that is ill, and boyl Worm-wood and Cummin-seeds, bruised very well in it, and anoynt the sides, going to bed, with the Liquor.

4. *Another.*

Anoynt thy side going to bed with Oyle of Bayes.

5. *For a stich in the left side.*

Take a quantity of cummin seeds, and bruise them very well, and infuse them in Malmsey or Muskadel three or four hours, then fry them in a pan till they be pretty thick; put it in a Linnen bag and lay it to your side.

CHAP. XVI.

Of the heart and its infirmities.

1. *For a trembling of the Heart without a Feaver:*

TAke the Maw of an old Cock, dry it and beat it into powder, and take a drachm of the powder of it in the morning in Wine.

2. *Another.*

Take red Corral and beat it into very fine powder, and take a ſcruple of it firſt in the morning, and laſt at night, in Borrage water.

3. *For fatneſſe about the Heart.*

Take the juyce of Fennel, and clarifie it, and make a ſyrup of it with Honey, and take an ounce of it morning and evening.

4. *For gnawing about the Heart.*

Take Sage leaves and Yarrow, beat them and preſſe out the juyce, clarifie it, and drink a ſpoonful of it in every draught of Beere you drink.

5. *A Caution.*

Things which ſtrenghthen the heart are, Saffron, Rue, Borrage, Bugloſſe, Harts-horne, Muſtard, red Roſes, Violets, Mace, good Wine, and Spirits of Wine moderately taken.

6. *For Heart Qualmes.*

Take halfe a Drachm of Pyony roots in powder every morning, or a ſpoonful of Syrup of Pionyes, and to be ſure you ſhall be free from it all that day.

CHAP. XVII.

Of the Belly and its infirmities.

1. *For a hard Belly without pain.*

Take mallows and Mercury, and ſtamp them together (the hearb Mercury I mean, not Quickſilver) and make a Plaiſter thereof, and lay it to the Navil.

2. *Another.*

Take Rew and preſſe the juyce out, clariſie it, drink a ſpoonful of it in all the drink you drink.

3. *For a hard Belly that is ſore.*

Beat Penyroyal, and mixe a little Ginger with it in powder, and apply it Plaiſter-wiſe to the Belly.

4. *For a Baſtard Chollick.*

Take Worm-wood, Rew, Motherwort, Lavender-Cotten, ſtamp them, then mixe the Gall of an Oxe with it warmed, and apply it plaiſter-wiſe to the Belly.

CHAP. XVIII.

Of the Navil and its infirmities.

1. *For the ſwelling of the Navil.*

Take Cows-dung and dry it to powder, Barly flower, and Bean flower, of each a like

like quantity, a little Cummin-seeds, beaten into powder, make it up into a plaister with juyce of Knot-grasse, and apply it to the Navil; if it happen at such a time of the year, when juyce of Knot-grasse cannot be gotten, add the leaves of Knot-grasse in powder, in equal proportion to the rest, and make it up into a plaister with Ale boyled to the height.

2. *Another.*

Take Cows dung, and boyl it in the Milk of the same Cow into a Plaister, and apply it to the Navil.

3. *For a Childs Navel that is sore with crying.*

Take a little Bean flower, and the ashes of fine clouts burnt, temper them with red Wine and Hony, and lay it to the sore.

CHAP. XIX.

Of the Back and its infirmities.

1. *For weaknesse of the Back,*

TAke Barly flowre and Bean flowre of each equal quantities; make it up into a Plaister with the Oyle of Roses, and the Yolk of an Egge, and apply it to your Back.

2. *Another.*

Take Rice in fine powder, and Wheat flower of each equal quantities, temper it with Claret Wine

wine and Sugar, the powder of Clary and Nutmegs; make it in to a Cake with fresh Butter, and bake it, and eat no other breakfast but it, being baked for some dayes.

3. *For a pain in the Back.*

Take fresh Cow-dung and fry it in Vinegar, and apply it Plaister-wise to the back; you little think how soon it will give you ease.

4. *For heat in the Back.*

Boyle the leaves of Willow trees in water, till they be as thick as a Poltice; apply them to the Reines of the Back hot as you can endure it; if it be at such a time of the year when Willowes have no leaves, use the inner rind of the Tree in like maner, and in four or five times dressing it will heal you.

CHAP. XX.

Of the Fundament and its infirmities.

1. *For falling out of the Fundament.*

BEware of taking cold in that place, be sure to keep your Buttocks warm, beware of costiveness, sit not upon cold Earth nor Stones.

2. *For the Figge in the Fundament.*

This impediment is an impostumation, or lump of flesh growing in the right gut, proceeding of melancholy humors descending thither, and

and therefore first of all purge melancholy, either with confection of Hamech, or Pills of Lapis Lazuli.

3. *Another.*

Take the powder of a Dogs head burnt, mixe it with juyce of Pimpernel, and make long Tents of it, and put them up the Fundament.

4. *For falling out of the Fundament.*

Take Bay-leaves and boyl them well in water, put the water in an Earthen pot, and sit over it as hot as you can endure, that the fume of the water may go up into your Fundament, so may you put it up with your fingers by little and little, and when you have gotten it up, sit down with your bare breech upon an Oaken board made as hot with the fire as you can suffer it; this will heal you.

5. *Another.*

Take red Nettles and bruise them very well, boyl them well in White wine, in an Earthen pot, till halfe the Wine be consumed; let him drink this liquor first at morning, and last at night, and lay herbs to his Fundament as hot as you can suffer it.

CHAP. XXI.

Of the Thighs and their infirmities.

1. *For stiffness of the Thighs.*

TAke Brooklime, Hoarhound, and S. *Johns* wort, Tallow, Hogs grease, and Horse-turd, boyl

boyl them all well together, then ſtrain them out, and keep the oyntment for your uſe.

2. *For aching of the Bones of the thighs.*

Take a pinte of White wine, and the Gall of any Oxe, boyl them to a plaiſter with a few crumbs of bread, ſpread it upon a cloth, and lay it to the grieved place.

3. *To knit the Sinews and Veines of the Thighs.*

Take great Earth-wormes and beat them all to math, and adde unto them a little Maſtick in powder, then boyl them in Oyle, till it be thick like a Salve, then ſpread it upon a cloth, and lay it to the grieved place; let it lie on nine dayes, and by that time all will be well.

4. *For ſwelling of the thighs.*

Take Hens dung, or Pigeons dung (Pigeons dung is the beſt by farre, without any diſpute of the Story) Sheeps tallow, ſmallage and Chick-weed, beat them all together, then fry them well in Lees of Muskadel; if you cannot get the Lees, uſe Muskadel it ſelfe, and apply it being fryed as hot as you can indure it to the place.

5. *For Sinews that are ſhrunk in the Thighs or elſewere.*

Anoynt the place with oyntment of Swallows, it is thus made; take young Swallows out of their neſts by number twelve, Roſemary tops, Bay-leaves, Lavender tops & Strawbery leavs of each

each a handful, cut off the long feathers of the Swallows wings and tails, and put them in a ſtone Morter, and lay the herbs upon them, and beat them all to pieces, Guts, Feathers, Bones and all; then mix them with three pound of Hogs greaſe, ſet it in the Sun a month together, then boyl it up, ſtrain it, and keep the oyntment for your uſe.

CHAP. XXII.

Of the Knees and their infirmities.

1. *For ach or ſwelling in the Knees.*

TAke Rew, and Lovage, and ſtamp them, and mix a little honey with them, and apply it to the Knees.

2. *For an ach coming of an old bruiſe.*

Take a pottle of running water, and a pint of bay-ſalt, boyl them together till half be conſumed, then make it thick with Bran, and lay it to the knee.

3. *Another.*

Make an oyntment with juyce of Night-ſhade, and May Butter, to anoint your knee with.

4. *For the Knees.*

The beſt remedy (in my opinion) is this; Take the bones of Goats Knees, and beat them to powder, and take a drachm of the powder every morning in Goats milk, if you can get it, if not, in what liquor you will, and wrap a part of the skin of the Goat about your Knee.

CHAP.

CHAP. XXIII.

Of the Legs and Feet, and their infirmities.

1. *For ſwellings in the Legs.*

TAke Wormwood, Southern-wood and Rew, of each equal quantities, ſtamp them together, and fry them with honey till they begin to wax dry, then apply it as hot as you can endure it, either to your ſwelled Legs or Hands.

2. *For a Leg that is ſwelled, and will pit after touching.*

Take Chickweed and Pellitory of the Wall, of each a handful? Sheeps tallow one pound, Tartar beaten two ounces; boyl theſe in milk, till they be ſoft like a Poltiſe, and apply it to the Leg.

3. *Another.*

And this pleaſeth me much better; Take a quart of Red wine, and boyl it to a Poltiſe with crums of Rye bread, and apply to your Leg as hot as you can endure it; in four times dreſſing this will help you.

4. *For ach in the Bones, in the Legs or Arms.*

Take a quarter of a pound of Dill ſeed, beat it into powder, and boyl it in a quart of good White wine; boyl it till half be waſted away, then put to it a pint of good Sallet Oyl, boyl it again till all the Wine be conſumed; then ſtrain out the Oyl, and keep it as a Soveraign remedy for the premiſes.

For

5. *For a red swelling in the Legge or Arme.*

Take Oatmeal and boyl it in Milke, and when it hath boyled a good while, adde to it a handful of Mallows, and a handful of Houseleek or Sengreen chopped small together, with some Sheeps sewet chopped small, boyl it to a Poltice, and apply it to the sore place; if it be ready to break, it will break it; if not, it will cure it without breaking.

6. *For a Corn on the Toe.*

Take a black snaile and roast him well in a white wet cloth, bruise him and lay him hot to the Corn, and it will take it away in a very short time.

7. *To make a Naile grow where it is wanting.*

Take Cinkfoyle, and bruise it with any fresh grease, and apply it to the place where the Naile is wanting, and it will make another grow.

FINIS.

An *Index* for the Treatise of the *Head.*

	Chap.	Page.
Of *Headach in General with its several Names and Kinds*	1	1
Of the Headach called Κεφαλαγία coming of heat	2	2
Of the Headach coming of cold	3	4
Of the Headach coming of drineſſe or moyſture	4	6
Of the headach coming of plenitude of blood	5	8
Of the Headach coming of choler	6	9
Of the Headach coming of windineſſe	7	11
Of Headach cauſed from the ſtomach	8	13
Of Headach cauſed by Drunkenneſs	9	14
Of the Headach cauſed by feavers	10	15
Of the Headach Κεφαλαῖα	11	16
Of the Megrim	13	18
Of the Vertigo, or ſwimming in the Head	13	20
Of Frenzie	14	23
Of the Lethargie	15	26
Of Forgetfulneſſe	16	28
Of Catalepſis	17	30
Of the Apoplexie	18	32
Of the dead-Palſie on one ſide	19	34
Of the Palſie in one member	20	38
Of the falling-ſickneſſe	21	39
Of Convulſion and cramps	22	40
Of the Mare	23	42
Of Madneſſe	24	43
Of Melancholy	25	44
Of Trembling, or ſhaking in any limb, called commonly the ſhaking-Palſie.	26	49

	Chap.	Page.
A Table of Feavers		1
A Comment upon the Table of Feavers	2	1
Of Ἐφημέρα or an one day Feaver	3	5
Of Sinochus non putrida, which is a Feaver that lasteth three or four dayes	4	8
Of a rotten Feaver called Synochus putrida	5	9
Of continual feavers called by the Greeks συνεχεῖς	6	11
Of a burning Feaver called Καυσώδης	7	13
Of an intermitting Tertina feaver, commonly called a second dayes Ague	8	14
Of a Quartane Feaver or Ague	9	16
Of a Quotidian Feaver or Ague	10	17
Of a Hectick Feaver	11	18

Index to the Aphorismes.

To stop Bleeding 3, 4, 5, 40, 64, 98, 124, 125, 133, 134. 173

To procure Chastity 6.

For a Web in the eye 7, 8, 60, 190

For the Ague in womens breasts 9 10

For a Consumption 11

For the Heart-burning 12

For a Rupture 13, 110

For the Falling sickness 14, 132

For Deafness 16, 86, 104, 107, 145

For a Quartaine Ague 15

For the Teeth, and the Tooth-ach 17, 57, 97, 120, 196

For the biting of a mad Dog 18

For an Earwig got into the Ear 19

For the Head open-moulded 20

For those that speak in their sleepe 21

For swelling in the knees 23, 28, 58, 78, 109

For the Gout 25, 26, 50, 115, 117, 119, 120, 178, 199

	Aph.
For broken bones in the Head.	24
For a Feaver.	27
For pain in the feet.	29
Against sweating too much.	30
To help digestion, and provoke an Appetite.	31, 141
For a Clap.	32
For the Headach.	33. 171, 200
For an Impostume in the Head.	34, 35
For a paine in the Periostion.	36
For bruises and aches.	37
For shortnes of breath.	38
For a Tetter.	39
To wash wounds.	41, 93, 105
For yellow Jaundice.	4 45, 8, 121, 136
For The Stone.	43, 61, 80, 137
To provoke Lust	44
How to apply Cupping-glasses.	47, 48
For a Dropsie.	49, 172
To provoke Urine.	53, 67, 96
To take away freckle.	54
For the Cholicke.	55
For the bite of a Spyder.	56
For a Wen.	62, 84, 158, 181
For the Strangury.	63
For Costiveness.	66, 70
For the Megrim.	68, 85, 95, 122
For an old Cough.	71
For noise in the Ear.	72, 73, 104
For swelling in the Eyes.	74
For the Headach.	75
For overflowing of the Menstruis.	83
For those that cannot hold their water.	81, 198
To increase good milk.	78

	Aph.
For Burnings	87, 89
For the Hemorroids	90, 92, 118
To provoke vomiting	99
To purge indigested humours	100
For Women in Labour	101
To know whether a sick man will live or die	102
To recover the sight	108, 152, 153
To cure Ulcers	111
To bring forth the childe dead or alive	112, 174
For the Plurisie	116
For the Kings evill	123
For Women in labour	124
For the bloody-flux	126. 127, 128
Against poyson	137, 142
For a fistula	139, 146, 147, 151
For a surfeit	140
Against the stinging of Scorpions	149
For falling of the fundament	148
An incomparable oyle	150, 175
For Womens brests swelled	155, 197
for swellings	156
for shortnesse of breath	154
To make men valiant	159
for the Sciatica	100, 170
for Aches	171
for a stinking breath	157
For a swelled throat	163
Swelled Cods	162
For hot pricking eyes	165
For the Palsey	168
For the Strangury	169
Stone in the reines	176, 186
For the Mother	177

	Aph.
for the Plague	191, 193
for a ringeworme	194
for a black and blew spot	195
for Lethargies and Apoplexies	191
for lame beasts	183
To make the skin white	182
for watry eyes	180
for distillations of the throat	181
To take spots out of cloaths	
for pain at the back	185
for to encrease the memory	187
for the Quartane Ague	188

An Index to the second Part.

THe matters treated of in the second Part of this second Book, you have the Synopsis in the page succeeding the Title page.

The matters treated of in the second Part of the second Book you have the Synopsis Page 51

A

Aphorismes 62. concerning the quality of Medicines 39
Arthriticals, or medicines proper to the joynts 78
Aphorismes 13. concerning Arthriticals or medicines proper to the joynts ibid.

B

Breast, its infirmities and cures 120
Back, its infirmities and cures 137

C

Conserves, their use
Cephalicks, or medicines proper to the head, what they are 43
Cephalicks, or medicines proper to the head, how know'n 54

Page.

Cordialis their use. 65
Cordials, 15. *Aphorismes concerning them.* ibid.

E

Electuaries, their use. 17
Eyes, certain Aphorismes concerning them. 58
Ears, certain Aphorismes concerning them. 61
Eyes, their several diseases and cures. 96
Ears, their several impediments and cures. 101

F

Face, its infirmities, cause and cure. 114
Fundament, its infirmities and cures. 139
Fear, their infirmities and cures. 143

G

Gums, their infirmities and cures. 112

H

Of Hepaticals, or medicines proper to the Liver. 71
Hepaticals, 14. *Aphorismes concerning them.* ibid.
Of Hystericals, or medicines provoking the Menstruis 77
Hystericals, 9. *Aphorismes concerning them.* ibid.
Head, its diseases and cures. 95
Heart, its infirmities and cures. 135

K

Knees, their infirmities and cures. 142

L

Lung, their infirmities and cures. 120
Liver, its infirmities and cures. 131
Legs, their infirmities and cure. 142

M

Mouth, its infirmities and cures. 106

N

Nose, Aphorismes concerning it. 60
Nose, its several impediments and cures. 102
Navil, its infirmities and cures. 137

Page.

O

Oyles, their uses and vertues. 13

P

Pils, their use. 90
Of Pectorals. 81
Purges, their use in general.

R

Of Renals. 75
Renals, 7. Aphorismes concerning them. 77
Rheume in the Head, its cure. 94

S

Syrups, their use and vertues. 7
Salts, their use and uertues. 29
Of Splenicals or medicines proper to the Spleen. 75
Splenicals, 14. Aphorismes concerning them. 123
Spleen, its infirmities and cure. 125.
Stomach, its infirmities and cures. 129
Sides, their infirmities and cures. 134

T

Troches, their use. 3
Teeth, Aphorismes concerning them. 61
Teeth, their diseases and cures. 108
Throat, its infirmities, cause and cure. 119
Thighes, their infirmities and cure. 140

V

Vertigo or giddinesse in the Head, its cure. 96

W

Waters, their use and vertues. 1
Wines, their use and vertues 10

Reader,

YOu are desired for the finding the remedy to any Disease, (though not mentioned in the Table) to consider what member or Part of the body is afflicted, and to search in the Book for the part, afflicted; where you shall finde the Cure for those Diseases incident to it, &c. For that the Book being but small, the Table would be too large to insert every particular Disease, (with it's Cure) treated of in this Booke.

FINIS.

Reader, *These Books following are Printed by* Nath. Brooke, *and are to be sold at his shop at the Angel in* Cornhil.

1. Times Treasury or Academy for the Gentry, for their accomplishment in Arguments of discourse, habit, fashion: summe up all in a Character of Honour, by *Ri. Brathwait* Esq.

2. *Morton* on the Sacrament, In folio.

3. That excellent peice of Physiognomy and Chiromancy, Metoposcopie, the Symmetrical Proportions and signal Moles of the body; the subject of Dreames; to which is added the art of Memory: By *Ri. Sanders*. Fol.

4. *Theatrum Chemicum Britannicum*; containing several Poetical Peices of our famous English Philosophers, which have written the Hermetique Mysteries in their antient Language. By the truly noble *Elias Ashmole* Esq.

5. Chiromancy: or, the art of divining by the Lines ingraven in the hand of man by Dame nature; in 19. Genitures: with a learned discourse of the soul of the world, by *Geo. Wharton* Esq.

6. Catholike History, collected and gathered out of Scripture, Councils and antient Fathers, in answer to *Dr. Vane's Lost Sheepe returned home*. By *Edw. Chisenhale* Esq.

7. *Tactometrica*, or the Geometry of Regulars, after a new manner, in Solids; with useful Experiments, with new Experiments never before extant for Gauging. A worke useful for all that are employed in the Art Metrical. By *Joh. Wybird*, Dr. in Physick.

8. An

8. An Astrological discourse, with Mathematical Demonstrations proving the influence of the planets and Fixed Starrs upon Elementary bodyes; By Sir *Chr. Heydon* Knight.

9. Magick Astrology vindicated by *H. Warren.*

10. An Astrological judgement of diseases from the Decumbiture of the sick: also the way of finding out the cause, change & end of a disease: also whether the sick be likely to live or die. The second Edition much enlarged by *Nich. Culpeper.*

11. *Catastrophe Magnatum*, by *N. Culpeper.*

12. Ephemerides for the year 1652. by N. *Culpe.*

13. Judicial Astrology vindicated, and Dæmonology confuted. By *W. Ramsey*, Gent.

14. The History of the Golden Asse.

15. The Painting of the Ancients. The beginning, progress, and consummating of that noble Art.

16. Israels Redemption, or the prophetical History of our Saviours Kingdome on Earth. by *R. Matton.*

17. An Introduction to the Teutonick Philosophy, being a determination of the Original of the Scots. By *C. Hotham*, Fellow of *Peter* house in *Cam.*

18. *Teratologia*: or, a discovery of Gods wonders, manifested in former and moderne times by bloody Rain and Waters. By *I. S.*

19. *Fons Lachrymarum*: or a fountain of Teares, with an Elegy upon Sir *Ch. Lucas.* By *I. Quarles.*

20. *Oedipus*: or, a Resolver of Secrets in Nature, and resolution of Amorous, Natural Problems. By *G. M.*

21. The Celestial Lamp, enlightning every distressed soule from the depths of everlasting darkness. By *Tho. Fettiplace.*

22. Nocturnal Lucubrations, with Epigrams and Ephitaphs. By *R. Chamberlain.*

23. The

22. The unfortunate Mother. A Tragedy *Tho. Nabs.*

23. The Rebellion. A Comedy, By *T. R.*

24. The Tragedy of *Messalina*, by *Na. Richards.* 8

25. A treatise of Contentation, Fit for these sad and troublesome times. By *Jos. Hall* late B. of *Exon* and *Norwich.* 12.

26. The grand Sacriledge of the Church of *Rome*, in taking away the Sacred Cup from the Laity at the Lords Table, by *Daniel Featly.* D. D. 4.

27. The cause and cure of Ignorance, Error, and Prophanesse: or, a more hopeful way to Grace and Salvation. By *R. Young.* 8.

28. A Bridle for the times, tending to still the murmuring; to settle the wavering; to stay the wandering, to strengthen the fainting; by *I. Brinsley* Minister at *Yarmouth.*

29. Comforts against the fear of death; wherein are several evidences of the work of Grace; by *I. Collins* of *Norwich.*

30. *Jacob's* feed: or the excellency of seeking God by prayer: by *Jer. Burroughs*, Minister of the Gospel at *Stepney* and *Cripplegate.*

13. The Zealous Magistrate, a Sermon, by *Tho. Foresect.*

32. Britannia Rediviva, a Sermon before the Judges, *Aug.* 1649. by *J. Shaw* Minister of *Hull.*

33. The Princess Royal, A Sermon before the Judges, *March* 24. 1650. by *J. Shaw* Minist. of *Hull.*

34. Anatomy of Mortality, in 8 Heads. 1. The uncertainty for Death. 2. Meditation of Death. 3. Preparations of death. 4. The right behaviour in death. 5. The Comfort in our own death. 6. The Comfort against the death of friends. 7. The cause wherein it's

Baptiſt, in Verſe: with other Poems, by *Jo. Harvy* Eſq. A new piece.

45. Re-aſſertion of grace, *Vindiciæ Evangelii*: or, the Vindication of the Goſpel. Or, a reply to M. *Anthony Burgeſs Vindiciæ Legis*, and to M. *Rutherford*, by *Robert Towne*. A new piece.

46 Anabaptiſts anatomized and ſilenced, or a Diſpute with M. *Tombs*, by M. *John Cragge*. A new piece.

47. Practical Divinity: or the grounds of Religion in a Catechiſtical way; by M. *Chriſtopher Love* A new piece.

48. The *Yorkſhire Spaw*, or the vertue and uſe of the Waters in the curing of Deſperate Diſeaſes, neceſſary to be known by all that repair thither.

49. That compleat piece called the Exact Surveyor of Land, ſhewing how to plot all manner of Grounds, and to reduce and divide the ſame. Alſo Iriſh meaſure, reduced to Engliſh ſtatute meaſure, uſeful for all that either ſell or purchaſe, by *I. E.*

50. Judgement ſet, and Books opened, Religion cried whether it be of God or Men, by M. *Webſter*.

51. Milk for children, or a plain and eaſie Method teaching to *Read* and to *Write*, with brief Rules for Schoole-Maſters to inſtruct their Scholers in, and Maſters to inſtruct their Families in, by Dr. *Thomas*.

52. *Culpepers* Phyſical and Chyrurgical Remains, of his own admired Experience, never publiſhed before now by his wife, being his laſt Legacies.

53. *Culpepers Semiatica*, or his Aſtrological Judgement of diſeaſes much enlarged from the Decumbiture of the ſick, which way to find out the cauſe

it's lawful or unlawful to desire death. 8. The glorious Estate of Gods Children after death. by *George Stroud.*

35. *New Jerusalem*, in a Sermon for the Society of Astrologers, *Aug.* 1651

36. Mirrour of Complements, fitted for Ladies, Gentlewomen, Scholars, and Strangers, with forms of speaking and writing of Letters most in fashion, with witty Poems, and a Table expounding hard English words.

37. Cabinet of Jewles, discovering the nature, vertue, value of pretious Stones: with infallible Rules to escape the deceit of all counterfeit, by *T. Nicholes.*

38. Quakers cause at the second hearing being a full answer to their Tenets.

39. Divinity no Enemy to Astrology: a Sermon for the Society of astrologers for the year 1653. by Dr. *Tho. Swadlin.*

40. Historical Relation of the first planting of the English in *new England* in the year 1628. to the year 1653. and all the material passages happening there Exactly performed.

41. Select Thoughts: or, Choice Helps for a pious spirit, beholding the excellency of her Lord Jesus, by *I. Hall*, B. of *Nor.* A new piece.

42. The holy Order or Fraternity of Mourners in *Zion.* To which is added Songs in the night: or Chearfulnesse under Affliction, by *Jos. Hall*, Bishop of *Norwich*, A new piece.

43. The art of Memory: a cure for a weake Memory, useful to all persons, from the Gowne to the Clowne. A new piece.

44. History of *Balaam*, and *Jonah*, and *John* the Baptist,

cause, change, and end of the disease. Also whether the sick be likely to live or die: With the signes of life and death by the body of the sick party, according to the Judgement of *Hippocrates*. With a Treatise of Urines, by *N. Culpeper*, 54. *Cornelius Agrippa* his fourth Book of *Occult* Philosophy, of *Geomancy*: Magical Elements of *Peter de Abbona*, the nature of spirits, made English by *R. Turner*.

55. Pulpit Sparkes, being set forms of prayers used before Sermon by Dr. *Jeremiah Taylor*, Dr. *Gillingham*. Dr *Hewit*. and many other Eminent Divines.

56. *A* Glimpse of divine light, being an Explication of some passages Exhibited to the Commissioners of *White-Hall* for approbation of publick Preachers, against *John Harrison* of *Lund*. Chappel *Lancashire*.

57. The Queens Closet opened. Incomparable secrets in Physick, Chyrurgery; preserving, candying, and cooking, as they were presented to the Queen, transcribed from the true Copies of her Majesties own receipt-Books by *W. M.* one of her late Servants.

58. The Conveyancers Lights, or the Compleat Clark and Scriveners Guide, being an exact draught of all Presidents and Assurances now in use, as they were penned and perfected, by divers Learned Judges, eminent Lawyers, and great Conveyancers, both antient and modern; where unto is added a Concordance from *K. Rich.* 3. to this present.

59. *A Satyre* against Hypocrites.

60. Iron Rod put into the Lord Protectors hand

to

to break in all Antichristian power, by *John Sanders.*

61. Wits Interpreter, the English *Parnassus*, or a sure Guide to those admirable Accomplishments, that compleat English Gentry in the most acceptable qualifications of Discourse or Writing: Also the whole Mystery of those pleasing Witchcrafts of Eloquence and Love are made easie, in the *Art* of Reasoning, Theatre of Courtship, Labyrinth of Fancies, Love-Songs, Drollery, The perfect Inditer of Letters, *A la mode*, by *I C*

62. The Floating Island, a Tragedy-Comedy acted before the King, by the Students of *Christ-Church.* By Dr. *Stroud.*

63. *Paracelsus* Occult Philosophy of the mysteries of Natur, and his secret of Alchimy.

64. Illustrious Shepherdesse, imperious Brother; translated out of Spanish A famed Romance.

65. Short-hand Writing made most plain and easiest that ever was, newly published by *J. Rich.* in short-writing.

66. *Teskonicon*, shewing the exact measuring all manner of land squares, timber, stone, Steeples, Pillars, Globes, also the making and use of the Carpenters rule, &c. fit to be known by all Surveyors, Land-meators, Joyners, Carpenters and Masons: by *L. Digges.*

67. Heaven and Earth shaken, a Treatise shewing how Kings and Princes, and their Governments, are turned and changed: by *J. Davis* Minister in *Dover.*

68. The Tears of the Indies, being an Historical Relation of the cruelties of the Spaniards in the Islands of *Hispaniola, Cuba, Jamaica*, &c. in the West-Indies; by *Casus* Bishop in Spain, an eye-witnesse.

69. *Themis Aurea*, the Laws of the Fraternity of the Roseie Crosse, written by *Count Maydus*, and now englished for to inform that honourable Society of wise Philosophers, by *T. H.*

70. Compleat Midwife's practice, in the high and weighty concernments of the birth of Mankinde; or, perfect Directions, drawn from the Experiences and Writings, not onely of our English,